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A CATALOGUE
OF THE
EGYPTIAN COLLECTION
IN THE
FITZWILLIAM MUSEUM.

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A CATALOGUE
OF THE
EGYPTIAN COLLECTION
IN THE
FITZWILLIAM MUSEUM
CAMBRIDGE



38402

BY

E. A. WALLIS BUDGE, LITT.D., F.S.A.,
ACTING ASSISTANT KEEPER IN THE DEPARTMENT OF EGYPTIAN AND
ASSYRIAN ANTIQUITIES, BRITISH MUSEUM.

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DEDICATED TO
JOHN PEILE, LITT.D.,
MASTER OF CHRIST'S COLLEGE, CAMBRIDGE.

A MARK OF GRATITUDE AND REGARD.

Lea. Jan 17

the former, which is now a mere shell of its former self, the
latter, however, is still quite strong, though it has been
subjected to many vicissitudes, and has lost much of its
original character.

The author's personal recollection of the original
composition of the manuscript is as follows:

"The original manuscript was written in 1818. It
was composed in a single volume, which was bound in
one of the old leather covers of my father's, and
which I have now given to my son, Mr. George W.
Allen, who is a bookseller in Boston."

"The manuscript was written in pencil, and
is now faded and yellowed, so that it is difficult to
read. The handwriting is very good, and the
style is simple and direct, without any affectation or
elegance. The paper is thin, and the ink is
faded, but the handwriting is clear enough to be
read with some difficulty."

"The manuscript is now in the possession of my
son, Mr. George W. Allen, who is a bookseller in
Boston. He has given it to me, and I am
now sending it to you, with the hope that you
will be able to read it, and to give it to
the public, if you think it worthy of publication."

"I have no objection to your publishing
the manuscript, if you think it worthy of publication,
but I would prefer that it should be published
in a separate volume, rather than in the same
volume as the other manuscripts of mine."

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in a separate volume, rather than in the same
volume as the other manuscripts of mine."

PREFACE.

THE collection of Egyptian Antiquities in the Fitzwilliam Museum has been formed by donations from Members of the University of Cambridge and others, and by purchases made by the Syndics. The valuable mummy and coffin of Pa-kep, presented by H. R. H. the Prince of Wales, the granite cover of the Sarcophagus of Rameses III., by Belzoni, the granite sarcophagus of Hunefer, a scribe, by Messrs Hanbury and Waddington, and the coffins of Nesi-pa-ur-shefi by Messrs Yorke and Leake of Trinity College, give to this collection, though numerically small, an importance possessed by no other of the same size. During the last six years a considerable number of smaller but typical objects have been added to the collection. In December 1886, the Vice-Chancellor, Dr Swainson, Master of Christ's College, informed me while in Egypt that a sum of £100 had been voted by the University for the purchase of Egyptian antiquities and asked me to expend this money as advantageously as possible. With the permission of Dr Edward A. Bond, C.B., Principal Librarian of the British Museum, I did so, and purchased as large a number of good specimens of classes of objects which I knew to be unrepresented in the collection of the Fitzwilliam Museum as the funds placed at my disposal would allow. These were exhibited at a meeting of the Cambridge Antiquarian Society in May 1887, when I gave some account of them and submitted a list which was afterwards printed in the *Reporter* of May 17, 1887, No. 686. This attempt to fill up gaps in the collection was continued by the Rev. Greville J. Chester, who in 1890 and 1891 presented to the Fitzwilliam

Museum a considerable number of miscellaneous objects which have helped to make the Egyptian collection more representative. The expenditure of a comparatively small sum of money would now make it a valuable instrument for teaching purposes, and as complete as any collection without constant Government support, in the past or present, can hope to be. It is greatly to be hoped that every opportunity of adding typical objects to this collection will be embraced, for the prices paid for good Egyptian antiquities increases yearly by leaps and bounds, and a time must soon come, if, indeed, it has not already arrived, when institutions with limited means which have chiefly to be spent in antiquities other than Egyptian, will be unable to compete against wealthy collectors and *dilettanti*.

The usual plan of inserting long notes and historical and archaeological dissertations among the descriptions of objects in the Catalogue has not been followed, for both Prof. J. H. Middleton and I thought it better to give these in the form of chapters distinct from the Catalogue. These chapters are published in a separate volume by the Cambridge University Press entitled "*The Mummy: Chapters on Egyptian Funereal Archaeology*." The summary of Egyptian history and the list of the cartouches of the principal kings from Mena to Decius, may be of service to those who use both works.

E. A. WALLIS BUDGE.

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LIST OF THE PRINCIPAL BENEFACTORS TO
THE FITZWILLIAM MUSEUM FROM WHOM
ADDITIONS TO THE EGYPTIAN COLLEC-
TION HAVE BEEN RECEIVED.

1. HIS ROYAL HIGHNESS THE PRINCE OF WALES.

Mummy and coffins of Pa-kep, a water carrier at
Thebes, about B.C. 500.

2. GIOVANNI BATTISTA BELZONI.

Granite cover of the sarcophagus of Rameses III.,
King of Egypt, B.C. 1200.

3. H. B. BRADY, ESQ., F.R.S.

A wooden sepulchral chest for holding *ushabtiu*
figures.

4. THE REV. GREVILLE J. CHESTER, B.A., OXON.

A miscellaneous collection of Egyptian antiquities,
consisting of beads, amulets, *ushabtiu* figures, and
other objects in faience, scarabs, vases in stone
and earthenware, etc., etc.

5. J. WILLIS CLARK, M.A., TRINITY COLLEGE.

Bronze figure of Isis suckling Horus.

6. DR EDWARD DANIEL CLARKE, TRINITY COLLEGE.

Inscribed basalt plinth from a statue of Psammeti-
chus, an officer who lived during the reign of
Amāsis II., B.C. 550.

7. A. HANBURY, ESQ., and HIS EXCELLENCY M. H. WADDINGTON, B.A., Trinity College.
A granite sarcophagus of Hunefer, a scribe, about B.C. 400.
8. H. H. HARROD, B.A., Peterhouse.
Two porcelain plaques and head of a bronze uræus.
9. WILLIAM MARTIN LEAKE, ESQ., and the RIGHT HON. CHARLES PHILIP YORKE.
Coffins of Nesi-pa-ur-shef, a scribe in the temple of Åmen-Rā at Thebes, about B.C. 1500.
10. THE VERY REV. G. PEACOCK, D.D., DEAN OF ELY.
A limestone stele in the shape of a door of a tomb.
11. PROF. W. ROBERTSON SMITH, M.A., LL.D., Christ's College.
A collection of faïence figures, etc.
12. THE HON. GEORGE TOWNSHEND.
A mummy and coffin of an unknown person.
13. HIS EXCELLENCY M. H. WADDINGTON and A. HANBURY, ESQ.
Granite sarcophagus of Hunefer, a scribe, about B.C. 400.
14. THE VERY REV. JAMES WOOD, D.D., DEAN OF ELY.
A limestone pyramidion from Thebes.
15. THE RIGHT HON. CHARLES PHILIP YORKE, and W. MARTIN LEAKE, ESQ.
Coffins of Nesi-pa-ur-Shef, a scribe in the temple of Åmen-Rā, at Thebes, about B.C. 1500.

CATALOGUE.

I. Cover¹ of the red granite sarcophagus of Rameses III., King of Egypt, about B.C. 1200.

This object, one of the most important of the Egyptian antiquities in the Fitzwilliam Museum, was presented to the University of Cambridge by Belzoni² in 1823. It was brought by him from the tomb of Rameses III., which is situated in the Valley of the Tombs of the Kings, Bibân el-Mulûk, on the western bank of the Nile, opposite to the ancient Thebes. On the cover is a figure of Rameses III. in relief. He wears on his head the usual royal head-dress with an uræus over his forehead. Above the head-dress he wears the disk, feathers, and horns, . The figure of the king is made to represent the god Osiris in the form of a mummy. The arms are crossed over the breast; in the right hand he holds the crook , emblem of dominion, and in the left, the whip or flail, emblem of rule. On one side of the king stands Isis , and on the other Nephthys ; each embraces the king's body.

¹ See Birch, *Antiquarian Communications of the Cambridge Antiquarian Society*, iii. pp. 371-378.

² Belzoni was a native of Padua, although his family came originally from Rome. He left Italy in 1800 to visit various parts of Europe, and married soon after 1803. He arrived in Egypt in 1815, having gone there to build machines for irrigating the country. While there he was employed by Mr. Salt, His Britannic Majesty's Consul-General at Cairo, to remove Egyptian antiquities from Thebes to London, and his investigations at Thebes produced good results. He discovered the tomb of Seti I., and brought the magnificent sarcophagus of that king to England, where it was purchased by Sir John Soane for £2000. His excavations in Egypt lasted five years, 1815-1819. He died December 3rd, 1823, at Gato, in the kingdom of Benin, on the West Coast of Africa. For an account of his labours, see *Narrative of the Operations and Discoveries in Egypt and Nubia*, by G. Belzoni, London, 1820.

Between the king and each goddess is a female figure, with raised hands, accompanied by a serpent. The cover is fractured in many places, and it appears that the damage was done to it in ancient times.¹ Owing to these breaks a large portion of the two lines of inscription which run round the edges of the cover is wanting; each line begins at the head of the cover. The more complete line reads:—



Ausar



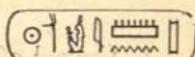
suten net



neb



taiu



Osiris, { King of Upper and Lower Egypt, } lord of the two countries, { Usr-maät-Rā } meri Amen



se Ra



meri



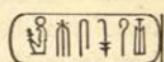
neteru



neb



Xau Rā-messu heq Ánnu



son of the Sun, beloved of the gods, lord of diadems, { Rameses, prince of Heliopolis, }



maatxeru



áu-k



em



neter



un - nek



triumphant! Thou art in the condition of a god, thou shalt arise as



Usr



án



xeft



nek



tā-nā



nek



maatxeru



ám



Usr, there is no enemy to thee, I give to thee triumph among them,



unen



sen em



are they as

The end of the line repeats the names and titles of the king. Of the second line only the first few words giving the prenomen of the king, the name Osiris, etc., remain.

¹ The cover is figured in *Les Principaux Monumens Egyptiens*, par Charles Yorke et M. Martin Leake, Londres, pl. xiv., 1827. On pp. 20-25 of that work is printed a letter by Belzoni to Mr. G. A. Browne, of Trinity College, Cambridge, concerning the inscriptions on this cover.

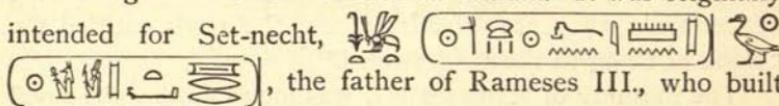
² The cover actually has .

The sarcophagus¹ to which the cover above described belonged, is now preserved in the Museum of the Louvre; it is monolithic, and is in the form of a cartouche . The inside and outside are covered with scenes and inscriptions of great interest, and relate to the passage of the sun in the underworld; they are selections from the work entitled the "Book of being in the Underworld."

The mummy of Rameses III. was found among the royal mummies brought from Dér el-Bahari by MM. Maspero and Brugsch; it is now preserved at Gizeh. It was wrapped in orange coloured linen and bound round with four bands of ordinary linen. On the outer covering there was no inscription, but round the head was a bandage inscribed with vultures, uræi, etc. It had been deposited in the coffin of Queen Nefert-âri, and was for some time regarded as her mummy; but when it was unrolled on June 1st, 1886, it was seen from the hieratic inscriptions on the bandages that it was certainly the mummy of Rameses III., and that new linen bandages had been wrapped round it in the 9th year of "the chief priest of Amen-Rā, king of the gods, Pa-net'em I.," about B.C. 1100. M. Maspero has given excellent pictures of the mummy, and of the face and features of the king, and careful measurements of the body and its limbs; his general description of it is as follows:² "Les cheveux et la barbe sont ras. Le nez, busqué comme celui de Ramsès II., a été légèrement déprimé par les bandelettes. La bouche est mince; cinq dents seulement sont visibles; la première molaire a été usée ou cassée. Les oreilles sont rondes; le tragus en est peu développé et l'ourlet très fort. Le lobe avait été percé, mais les pendants ont été enlevés dès l'antiquité. Les parties génitales ont été tranchées pour être embaumées à part." (P. 566.)

¹ For a description of it, see *Notice des Monumens exposés dans la Galerie d'antiquités Egyptiennes . . . au Musée du Louvre*, par E. de Rougé, Paris, 1872, pp. 173-176. "C'est un magnifique monolithe en granit rose, . . . d'une largeur proportionnée, creusé pour recevoir la momie royale enfermée dans plusieurs riches cercueils, et couvert de sculptures sur toutes ses surfaces intérieures et extérieures." Champollion-Figeac, *L'Egypte*, p. 348, col. 2.

² *Les Momies Royales de Déir el-Bahari*, pp. 563-566.

The tomb of Rameses III., situated in the eastern valley, on the west bank of the Nile, opposite Thebes, is commonly known by the name given to it by Bruce, "the Harper's Tomb." It is one of the most beautiful and interesting of the tombs which now remain. It was originally intended for Set-necht,  (Set-necht), the father of Rameses III., who built the first room only. The sarcophagus stood in a large hall, the roof of which was supported by eight pillars at the end of the tomb. A description of the scenes painted on the walls of the chambers and corridors has been given by Champollion, *Notices*, t. I. pp. 404-424, and 744-752, and by Champollion - Figeac, *Egypte Ancienne*, p. 347, col. 2. The most recent description is by Lefébure, Naville, and Schiaparelli, in *Les Hypogées Royaux de Thèbes*, seconde division, Paris, 1889, pp. 87-120 (*Les Annales du Musée Guimet*).

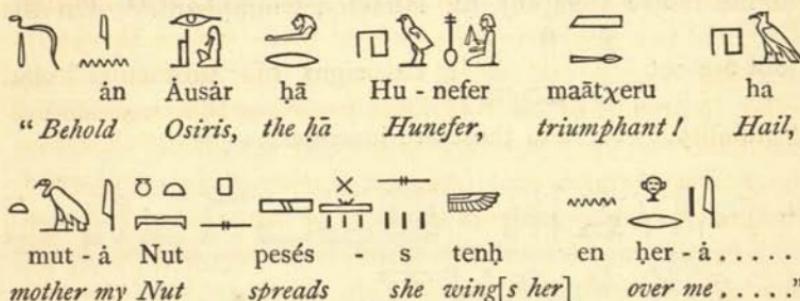
For a brief notice of the chief events in the reign of this king, see the sketch of Egyptian history at the beginning of this book.

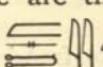
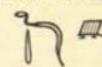
2. Sarcophagus of Hunefer, a Scribe, about B.C. 400.

This grey granite sarcophagus measures 7 ft. 4 in. by 4 ft. by 2 ft. 7 in., and is one of a class of which comparatively few examples remain;¹ it is made in the shape of a mummy. It was presented to the Fitzwilliam Museum by Messrs. Hanbury and Waddington, of Trinity College, Cambridge, in 1835. The outside is decorated with short lines of roughly cut shallow hieroglyphs and figures of the more important gods of the underworld; these were originally painted red to make them more easily seen. The insides of the sarcophagus and cover are uninscribed. The hollow in the sarcophagus in which the mummy was laid is shallow, and the cover is but slightly concave. The edges of both cover and sarcophagus have been damaged in ancient times, and towards the head much injury has been done to the inscriptions either by weather or by rough usage during transport from Egypt.

¹ Compare granite cover No. 78, and a granite sarcophagus No. 18 in the Egyptian Gallery of the British Museum.

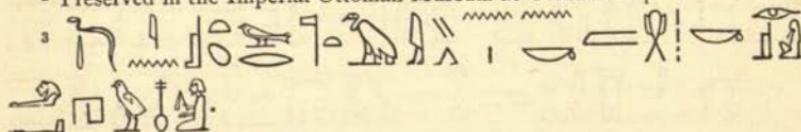
The face and features hewn on the cover are of a remarkable character. The ears and nose are large and flat, the lips are thick, and the general appearance of the face recalls to mind the sarcophagi of Eshmûnâzâr¹ and Tabnîth.² Under a broad necklace is a figure of Nut with outspread wings, and on each side of her is a figure of Anubis , and an *ut'at*,  At the head of the cover is a figure of Nephthys, and a mutilated inscription stating that this goddess has come for the protection of the dead man ; and at the foot is a figure of Isis, from each of whose arms hangs  *ānχ*, "life," and by each of whose sides is  *sa*, "protection." The inscription reads : "Says Isis, the mighty lady, divine mother, 'I have come to thee to protect thee, O Osiris, the *ḥā*, Hunefer.'"³ The perpendicular line of hieroglyphics reads :—



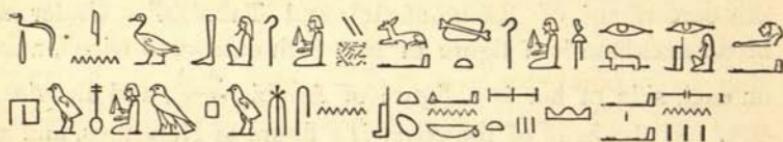
This formula is also found on a granite cover of a sarcophagus of a high official called  Setaa, preserved in the British Museum (Egyptian Gallery, No. 78) On each side of this line are three divisions in which are figures of Hâpi, Mesthâ , Anpu, Apuat, Qebhsennuf, and Tuamäutef. The short lines of inscriptions which accompany each figure begin with  met āmaxi

¹ See *Corpus Inscriptionum Semiticarum*, t. I., pars prima, tab. II., 3 c.

² Preserved in the Imperial Ottoman Museum at Constantinople.

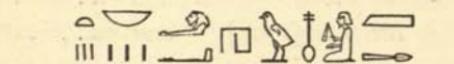


$\chi\epsilon r$, and contain the name of the god of whom the deceased is a "watchful adorer," and the name of the deceased. The inscription on the right hand edge reads:—

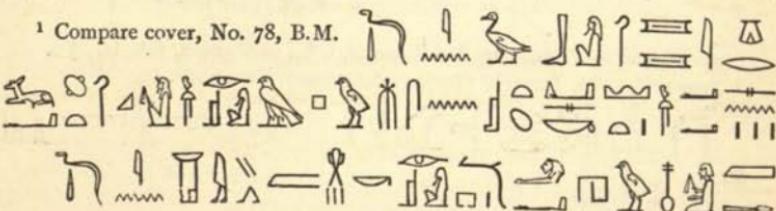


"Says Seb, the prince . . . the heir, prince of the underworld, to Osiris, the ḥā Hunefer, Horus, to wit, son of Isis, give to thee the mountains of the underworld their two hands." The corresponding line on the other side of the cover is mutilated.

On the head of the sarcophagus is a figure of Nephthys, with upraised arms, from each of which hangs $\text{†} \text{ān}\chi$, "life." She says, "I come to protect thee, Osiris, superintendent of the house (temple), ḥā Hunefer, triumphant."¹ On the foot are cut  , i.e., signs of "protection" and "stability." Around these are inscribed:—

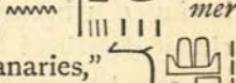
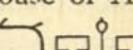
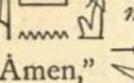


Beginning on the right-hand side at the head, and reading towards the foot of the sarcophagus, are the



¹ Compare cover, No. 78, B.M.

following deities:—ibis-headed god, Mesthit, Ānpu, Qebḥ-sennuf, ibis-headed god, holding , Hāpi, Āpuat, Tuamāutef, and Seb, the “prince of the gods.” The lines of inscription relating to these figures are occupied chiefly with the titles of the offices held by the deceased, and the names of gods; they are of little interest.

From the inscription on the foot of the sarcophagus it is clear that the deceased Hunefer was a nobleman of high rank  *ḥā*, and that he held a number of important offices connected with the administration of the revenues of the temple of Āmen, and of many other gods. He was “royal scribe,”  *suten nā*, “superintendent of the farms of all the gods,”  *mer ahet en neteret nebu*, “superintendent of granaries,”  *mer sennet*, “superintendent of the great house of Āmen,” “superintendent of the treasury of Āmen,”  *mer pau het' en Āmen*, and “director of the festival of Āmen,”  *sem heb en Āmen*. The British Museum possesses a beautifully illuminated hieroglyphic papyrus (No. 9901), written for a “superintendent of the king, the lord of the two lands, Men-maāt-Rā (Seti I.), superintendent of the cattle of the lord of the two lands, royal scribe, Hunefer”; but it is not possible that this papyrus and the sarcophagus described above were made for the same person.

3. The Coffins of Nesi-pa-ur-shef, superintendent of the scribes in the Temple of Āmen-Rā, at Thebes, about B.C. 1500. Presented to the Fitzwilliam Museum by the Right Hon. Charles Philip Yorke and William Martin Leake, Esq.

I. *The Cover which was laid upon the Mummy.*

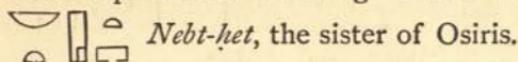
(Description of the Outside.)

This wooden cover, which was laid upon the mummy, measures 5 ft. 8 $\frac{3}{4}$ in. \times 18 in., and is made in the shape of a

mummied man, with his hands crossed over his breast. The head-dress is painted blue, and over the forehead is a band painted with squares of green and red to imitate inlaid precious stones. The beard is wanting. The hands, which are made of solid pieces of wood, and which were glued to the coffin after it was made, probably once held wooden models of the crook  and whip , which the god Osiris is always represented as holding. On each arm are bracelets, and immediately above the wrist is a figure of the hawk of Horus with a whip  on a stand, on the front of which is an uræus wearing the crown of Upper Egypt . Behind is a winged ureus wearing a disk and having a sceptre , and *ut'at* . Above the hands is a ram-headed, winged beetle having  between his forelegs, and the emblems of the circuit described by the sun in the heavens  *šen*, stability,  *tet*, and two uræi between the hind legs. Above the beetle are winged uræi and *ut'ats*. Around the neck is a deep collar, composed of rows of lotus buds and flowers, painted green and red upon a yellow ground, as are all the scenes on the outside of this cover. Over the portion of the collar which falls under each shoulder is the head of the hawk of Horus.

Immediately below the arms is a ram-headed beetle wearing a disk, on each side of which is an uræus; from each neck hang  *ānχ us ānχ*, "life, power, life." Beneath the beetle are the emblem of stability  *tet*, and the figure  *heh*, "myriads of years," who has  *šen*, "the sun's circuit," upon his head, and  *ānχ*, "life," hanging from one arm. On the left hand side is a figure of the god Osiris seated upon a throne wearing  and holding a  *heq* and  *xu* in his hands. Before him, standing on , is the soul of the dead man in the form of a human-headed bird , making an offering of incense  and flowers. Behind the soul stands the goddess Isis, wife of Osiris, winged, having  *Auset* on her head, and  *maät*, the emblem of law, in her right hand; above her is written  *neter āā Auset hent perxheru*, "Great goddess, Isis, mistress of sepulchral meals." On the right hand side is a repetition of this scene, but the goddess

there represented standing behind the soul is Nephthys,



Beneath these scenes, and under a star-spangled sky, holding $\ddagger \text{ ankh}$ in each hand, is a winged female figure; this figure is the goddess Nut, who is here supposed to cover and protect the dead man with her wings. On each side of her are the usual Ω *šen*, winged uræus, and *ut'at*. To the left of the figure is a jackal god, Anubis

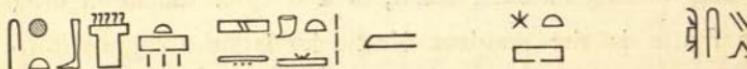
Anpu, who holds between his paws a sceptre , to which is attached a double *menat* . In front of the jackal is a standard, upon the top of which are a disk and plumes. Above it is a legend *Ausär neb heh xent Amentet ari t'etta*, "Osiris, lord of eternity, president of Amentet, maker of everlasting." The jackal and the standard are repeated on the right hand side, but the legend over the standard reads *Ausär neb heh heq anxiu ta-f xet neb*, "Osiris, lord of eternity, ruler of the living; may he grant all things."

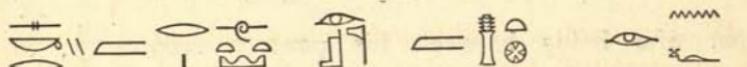
The remaining surface of the cover is divided into two halves by means of two perpendicular lines of hieroglyphics, and each half contains five scenes. The hieroglyphics read:—

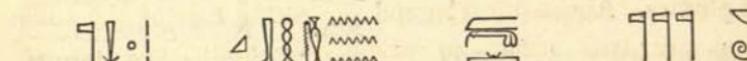
I.						
	<i>Ausär</i>	<i>ātf neter</i>	<i>en</i>	<i>Āmen</i>	<i>āb</i>	<i>ābt</i>
	<i>Osiris, divine father of Āmen, priest of the fine art chamber,</i>					
	<i>her</i>	<i>ān</i>	<i>neter het</i>	<i>en</i>	<i>Āmen</i>	<i>pa</i>
	<i>president of the scribes¹ of the divine house of the Āmen temple</i>					

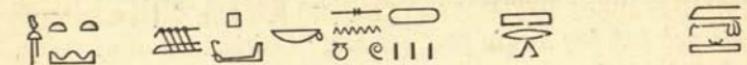
¹ Or "superintendent of the writings."

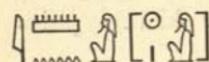
 maâtχeru her seb
Nesi - pa - ur - séf triumphant! Chief of the doors of

 sebeχetet settat em tuat šesi
the pylons hidden in the underworld, follower of

 Sekeri en Re-stettet Ausar em T̄tet ári - nief
Seker in Re-stau, and of Osiris in T̄tet. May be made to him

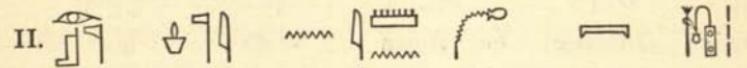
 neter sentrā qebh embah neteru nebu
[offerings of] incense and libations in the presence of the gods all of

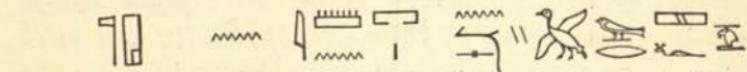
 Ámentet sésep - k sennu per embah
Ámentet! Mayest receive thou cakes, and come forth in the presence of



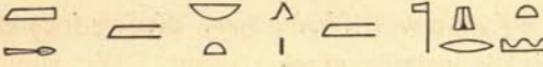
Amen - Rā

Amen - Rā!

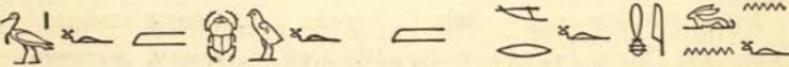
II.  Ausar átf neter en Ámen áb her áan
Osiris, divine father of Ámen, priest, president of the scribes¹

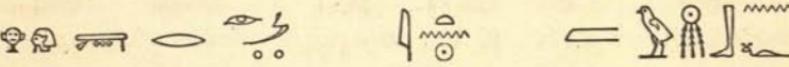
 neter het en Ámen - pa, Nesí - pa - ur - séf
of the divine house of the Ámen temple, Nesí - pa - ur - shef,

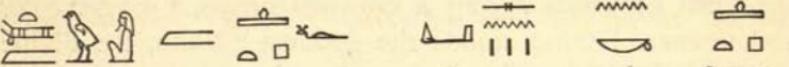
¹ Or "superintendent of the writings."

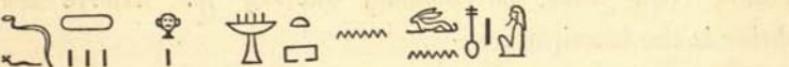

maātχeru em nebt i em neter-χert per

triumphant, as a lord cometh into the underworld. May come forth

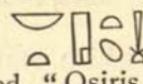
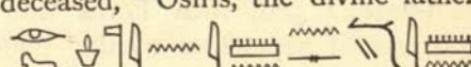

ba - f em χeperu - f em mer - f má un - nef
soul his in evolution his according to will his, as did he


tep ta er maa åten em uben - f
upon earth, to see the Disk (of the sun) in rising his,


Temu em hetep - f tā - sen nek hetep
and Temu¹ in setting his! May give they to thee offering of


t'efau her χaut en Un-nefer.
tchefau food upon the table of Un-nefer!²

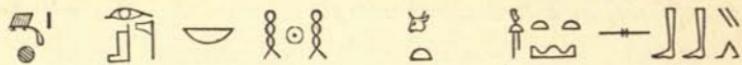
The five scenes to the right of this inscription are as follows:—

I. Osiris seated in a shrine, wearing disk and holding  and ; a winged *ut'at* and uraëus. Behind him stands "Nephthys the divine sister"  *Nebt-het sent.* Before him stands the deceased, "Osiris, the divine father of Amen, Nesi-Ämen," 

¹ The name of the sun as closer of the day.

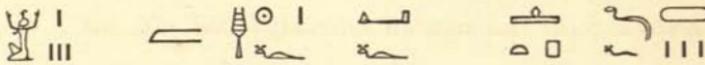
² A name of Osiris.

 Ausär neter atf en Ámen, Nesi-Ámen, offering incense. •
Above the shrine is the inscription :—



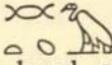
ámax Ausär neb heh xent Ámentet sebebi

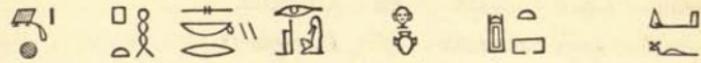
Homage to Osiris, lord of eternity, at the head of Ámentet, traversing



heh em áhā-f tā-f hetep t'efau

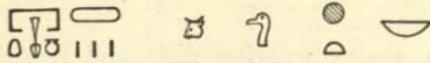
myriads of years during life his; may give he offerings of t'efau food!

II. The hawk of Horus in a shrine, wearing the crowns of the north and south , standing on a pedestal, from the front of which spring a crowned uræus, a winged *ut'at* and uræus. Behind stands the goddess "Neith, the divine mother"  Nit neter mut, having  in her right hand and on her left arm. Before the hawk stands Nesi-Ámen, bareheaded, offering . Above the shrine is the inscription :—



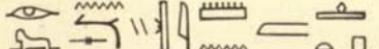
ámax Ptah Sekeri Ausär her ab hât

Homage to Ptah - Seker - Osiris, within the shrine. May he give

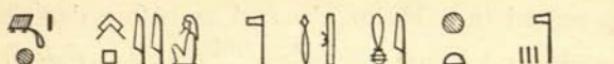


per-xeru áh apt xet neb

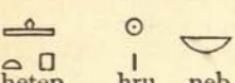
sepulchral meals, oxen, ducks, and things all.

III. Shrine in which stand "Osiris" in the form of a ram-headed god, with horns and uræus, and "Isis, the mistress of sepulchral meals," under the form of a lion-headed goddess. Before these gods stands the deceased with both hands raised in adoration, and above him is the legend  Ausär Nesi-Ámen

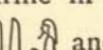
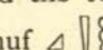
em hetep, "Osiris, Nesi-Āmen, with an offering." Above the shrine runs:—

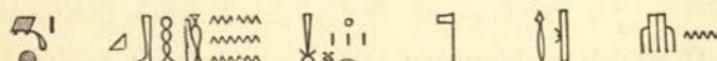


 āmaχ Hāpi neter āa mā xet neteru tā - f
Homage to Hāpi, the great god, of the gods. May he give



 hetep hru neb
an offering day every!

IV. Shrine in which stand the two children of Horus, Hāpi  and Qebhsennuf . In front of these gods, near a table of offerings, is the soul of "Osiris, the divine father of Āmen, Nesi-Āmen," making an offering of incense. Above the shrine is the inscription:—

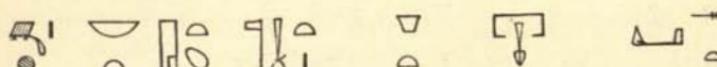


 āmaχ Qebh - sennu - f neter āa xent
Homage to Qebhsennuf, the god great, at the head of



 Āmentet
the underworld.

V. The goddess Nephthys in a shrine kneeling. Above is the inscription:—

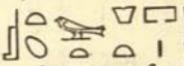


 āmaχ Nebt - het neter sent hent perxeru tā - set
Homage to Nephthys, divine sister, mistress of offerings. May she give



 triumph!
 maātχeru

The five scenes to the left of the inscription are as follows:—

I. Osiris seated in a shrine, dressed as before described, and standing behind him is  Auset urt hent perxeru, "Isis, the great lady, mistress of sepulchral meals." Before him stands the deceased offering to the god  and  Above the shrine is the inscription:—



ámax



Ausár



neb



heh

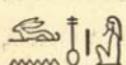


xent



Amentet

Homage to Osiris, lord of eternity, at the head of the underworld,



Un-nefer



heq



ānxiu



neter



ää



heq



t'etta

Un-nefer, prince of the living, god great, prince of everlasting.

II. Hawk of Horus in a shrine as before; behind him stands Nephthys. Before the god stands the deceased bareheaded, offering , a buckle. Above the shrine is the inscription:—



ámax



Ptah



Sekeri



Ausár heráb



tā - f

xet

Homage to Ptah - Seker - Osiris within the shrine. May give he thing



neb



nefer



áb



xet



neb



nefer

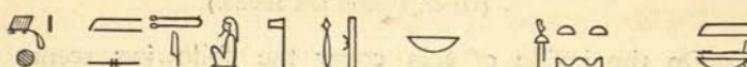
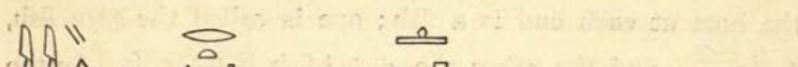


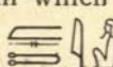
bener

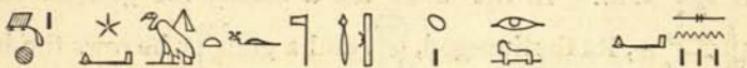
every good, pure, thing every good, pleasant.

III. Shrine in which stand Osiris "prince of Amenta" (the underworld), in the form of a ram-headed god with horns and uræus, and Heru neter äa, "Horus the great god," under the form of a jackal-headed god.

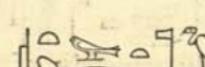
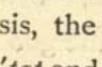
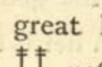
Before these gods stands the deceased offering incense  . Above the shrine is the inscription :—

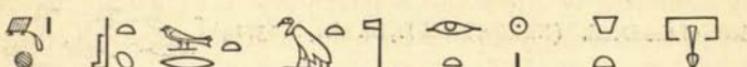

 ámaχ Mesthá neter áa neb Ámentet Mák
Homage to Mesthá, god great, lord of the underworld. Verily

 i er tāt hetep
come to make an offering.

IV. Shrine in which stand the bearded human-headed child of Horus  Mesθá, and a jackal-headed god. Before them is the soul of the deceased, "with an incense offering,"  em hetep  . Above the shrine is the inscription :—


 ámaχ Tuamāutef neter áa se Áusár tā-sen
Homage to Tuamautef, god great, son of Osiris. May grant they

 perxeru
sepulchral meals !

V. Shrine in which kneels  Auset urt neter mut, "Isis, the great lady, divine mother." Before her are  u'tat and  neferu. Above the shrine is the inscription :—


 ámaχ Auset urt mut neter árit Rā hent perxeru
Homage to Isis, great lady, mother god, made of Rā, { mistress of sepulchral meals. }

The pillars of each shrine are formed by a  placed above a lotus column.

The feet of this cover are wanting.

II. The Cover which was laid upon the Mummy.

(Description of the Inside.)

On the inside of this cover the following scenes are painted in yellow upon a purple ground:—

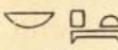
I. The water of the sky, upon which is a boat ; under the boat at each end is a fish; one is called the *âbâtu* fish, , and the other the *ântu*¹ fish . In the boat is a ram-headed beetle, under each wing is a serpent , and between the hind legs is \textcircled{Q} *šen*, emblematic of the sun's course through the heavens. Above is the disk of the sun with *uræi* .

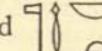
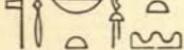
II. Bent female figure, with hands and feet touching the ground. On the back of this figure, which represents Nut, the goddess of the sky, sails a boat, on the front of which is *ut'at*. In the boat are a beetle, the goddess Maât , Râ the Sun-god, , and a god who rows the boat with two oars , on the blades of which are painted lotus flowers, and . The heads of the oars, and the posts upon which they rest, are hawk-headed. Behind the god who rows the boat is *ses*. The bent female figure is called . *Nut urt mes neteru*, "Nut, the mighty lady, genetrix of the gods,"² before and behind her is a winged *ut'at*. Beneath her is the god — .

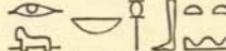
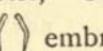
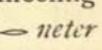
¹ The *âbâtu* and the *ântu* fishes are referred to in the XVth chapter of the Book of the Dead. (Naville, Band I., Bl. xiv., ll. 13, 14) [] —

— *maa-nâ abâtu sep xeperu têkai-â ânt em xeperu-s*. "May I see the *âbâtu* fish in the season of [his] coming into being, may I see the *ânt* fish in his evolutions."

² B.M. coffin cover No. 15,659 gives .

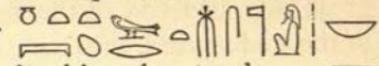
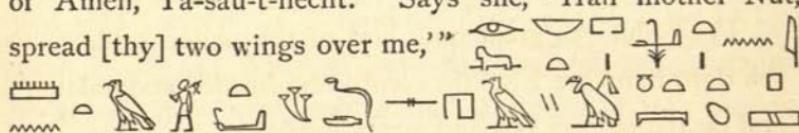
 "Heka ta neter āa neb pet, Heka the great god, lord of heaven," having  on his head. On each side of him is a bird in adoration with human head and hands.

III. Lion, couchant, with bearded human head at each end of his body; on each forehead is an uræus. This lion represents the day, and one head is called  * *neter āa nebt tuat*, "Great god, lord of the dawn," and the other  *neter āa nebt Ament*, "Great god, lord of the west" (*i.e.*, evening). In front of each is a winged uræus. Above is a boat in which is a figure of the sun on the horizon  *χut*, and on the disk is Rā, the Sun-god, having disk and uræus on his head, and the sign for life  *ānkh* in his hands. He is adored on each side by a cynocephalus ape with uplifted hands.

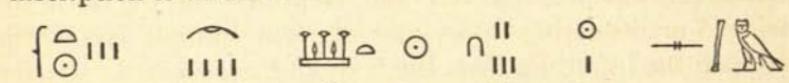
IV. Star-spangled sky on which lies the mummy of the dead man, which is here described as  *Ausär neb Abtet*, "Osiris, lord of Abydos." Above are a pair of arms  embracing the disk of the sun , which shines upon the mummy, and whose rays cause five plants to spring up from it. The sun is adored on each side by a kneeling ram-headed god with uplifted hands, who is called  *neter āa*, "great god."

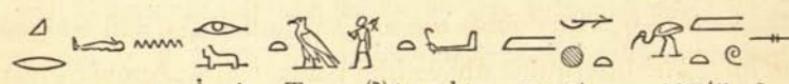
V. Shrine or ark, formed by a serpent, in which stand, 1, the goddess Isis, lion-headed, and wearing an uræus: 2, the god Cheperā, beetle-headed; and 3, the god Osiris, ram-headed, and wearing an uræus.

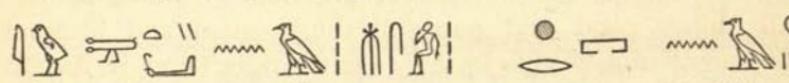
There are in the British Museum two covers of coffins (Nos. 15,659 and 22,542), the decoration of which is similar to that of the coffins of Nesi-pa-ur-shef. No. 22,542 is painted on the inside a light purple colour, and is uninscribed; No. 15,659 is painted inside with a colour similar to that of the cover of Nesi-pa-ur-shef, but the arrangement of the scenes is different, both as regards contents and order; they are as follows:—
I. Winged beetle, with disk, in a boat sailing across the sky; at one end of the boat is the *abū* fish, at the other is the

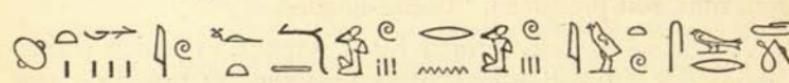
antu fish. II. The goddess Nut with upraised arms, from each of which hangs ♀; above her ; on her right Osiris, on her left Anubis; she stands on . Below is inscribed, "Osiris, lady of the house, singing woman of Amen, Ta-sau-t-necht. Says she, 'Hail mother Nut, spread [thy] two wings over me,'"


Ausär neb̄t pa qemāt en Ámen Ta-sau-t necht t'et-s hai mut Nut p̄eset tenh her-á. III. To the left of this inscription is written:—


 renpit emt ábet f̄tu set hru met'-qua hru senem
 Year three, month four of sowing, day fifteen, the day { *f* making a }
 second time


 qeres en Áusár Ta-sau(?)t-necht emxet qemtu - s
 the burial of Osiris, Ta-sau(?)t-Necht. After was found she


 áu ðeti nai mesu xer nau
 carried away the children of the cemetery the


 ut áu fetta - u ren-u áutu s - urt
 coffins were blotted out names their; one made grow


 u em nem.
 them a second time.

III. The Inner Coffin of Nesi-pa-ur-shef.

(Description of the Outside. The Cover.)

The head-dress is painted blue, and over the forehead is a band painted in squares of red and green, with yellow

borders, to imitate the inlaying of precious stones. The face is painted yellow, the eyebrows green, the nostrils are hollow; the beard is wanting. The arms are crossed over the breast, and the hands, one of which is wanting, originally held models of the ♀ and ⌂, which the god Osiris, in whose form the coffin is made, is always represented as holding. A deep collar of five rows of lotus buds, flowers, etc., painted red and green upon a yellow ground, falls over the breast; the part of it which lies over each shoulder is ornamented with a head of the hawk of Horus. Above the arms are the figure of a ram-headed beetle wearing a disk, heh, "millions of years," winged uræi and *ut'ats*. The wrists and arms are ornamented with bracelets, and on each arm is a scene in which the deceased is represented lying on a bier by which stand Isis and Nephthys weeping and lamenting for the dead. Beneath one bier are the four "Canopic jars," all human-headed (*sic*), in which the intestines of the deceased are preserved; under the other bier are two only, together with uræus , *ānx* and . Above each arm is the god Osiris seated in a shrine, wearing the *atef* crown and holding in his hands ♀ and ⌂; before him is the soul of the deceased, with both hands raised in adoration.

Below the arms are two scenes:—

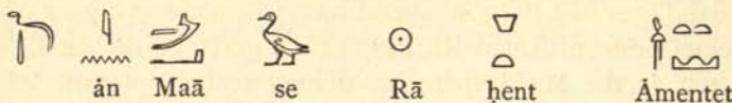
I. Ram-headed winged beetle, emblematic of Rā and Cheperā, wearing disk with uræi . Between his hind legs is a seated female figure, with arms raised and having on her head *śen*, the sun's course; by her side is her name *Auset*, Isis. Behind her are a standard , with human hand and arm, and the signs .

On the right hand side are "Osiris, great god, prince of the Āmenta" (underworld), seated in a shrine, and "Isis, great lady, divine mother, daughter of Rā, mistress of sepulchral meals"; between them is the soul of the deceased offering incense to Osiris. The same scene is repeated on the left

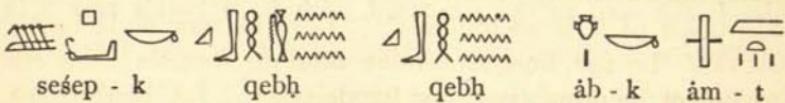
hand side, but "Nephthys, the divine sister, daughter of Rā mistress of Amenta," takes the place of Isis, and the deceased, himself offers incense. Round and about the goddess are winged *ut'ats*, ♀ *šen*, ♂ *ānχ*, etc.

II. The goddess Nut, with outstretched wings, holding ♂ *ānχ*, "life," in each hand, winged uræi, uræi, ♀ *šen*, and *ut'ats*; over the right wing is inscribed Nut *urt mest neteru*, "Nut, the great lady, genetrix of the gods," and over the left *arit Rā hent perχeru tāt-s*, "daughter of Rā, mistress of sepulchral meals, may she give" On the left hand side of the goddess is a standing figure of the goddess Maāt, pouring out water from a vase for the deceased, "the divine father of Amen, Nesi-pa-ur-shef, triumphant," who kneels below, and receives it in his two hands, out of which he drinks.

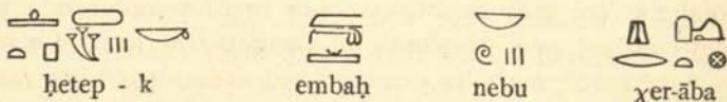
Above the goddess are four lines of inscription, which read:—



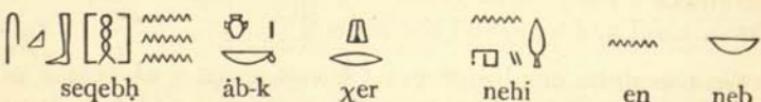
"Behold Maā, daughter of Rā, Mistress of the underworld.



Receive thou cool water, may be refreshed heart thy therewith,

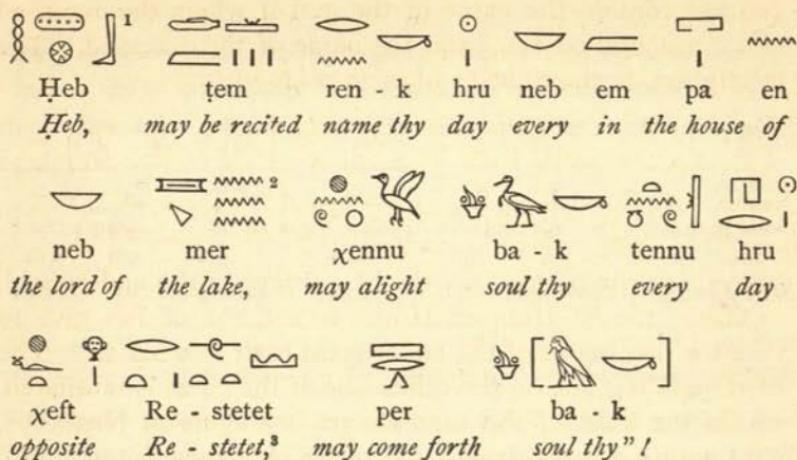


be there offerings to ihee in the presence of the lords of Cher-āba,¹

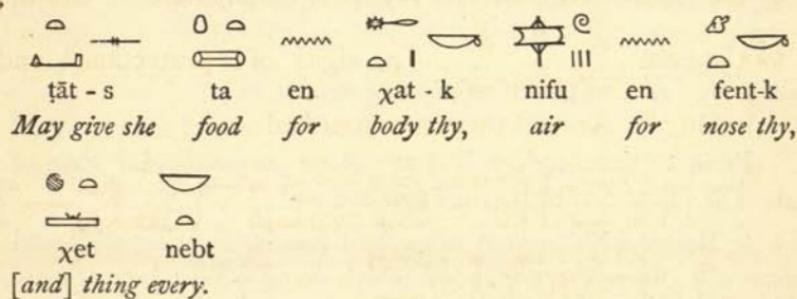


may be refreshed heart thy under the sycamore tree of the lady of

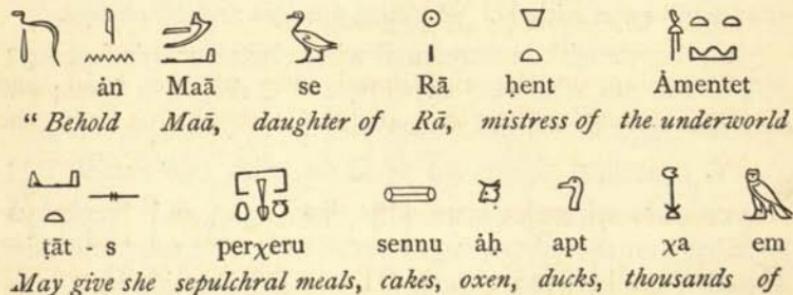
¹ See Brugsch, *Dict. Géog.*, p. 625. Cher-āba is an old name of Babylon, near On-Heliopolis on the right bank of the Nile.



In front of her is the inscription :—



On the right of the goddess Nut is a figure of Maāt pouring out water for the deceased, who kneels at her feet. Above her are four lines of inscription, which read :—



¹ See Brugsch, *Dict. Géog.*, p. 489.

² *Ibid.*, p. 273.

³ *I.e.*, the passage to the tomb.

neter sentrā xa em qebh xa em
 [offerings of] incense, thousands of cool libations, thousands of

menxet xa em arp xa em xet
 linen bandages, thousands of wine, thousands of things

neb nefert abt xa em xet nebt nefert beneret
 all, beautiful, pure; thousands of things all, beautiful, pleasant

en - ka en

[]

to the ka of¹ Nesi-pa-ur-shef."

Beneath the goddess Nut are three perpendicular rows of scenes. Those of the centre row are :—

I. Beetle with human arms and hands, wearing disk and uræi , from the necks of which hang ; beneath are tet, "stability," and šen, the sun's course. On each side is Osiris bearded wearing disk.

II. Standard with plumes (*i.e.*, Osiris), on each side of which stands a human-headed hawk wearing ; also winged and uræus with . Beneath are Isis and Nephthys.

III. Beetle with outstretched wings, between his fore-legs disk of the sun, with two serpents, and šen, in a boat ; on each side , šen, and uræus with .

IV. Standard rising out of šen, with two menâts ; on one side winged uræus with disk, , and Nephthys kneeling ; on the other winged uræus with disk, , and Isis. The division between scenes III. and IV. is made by a row of

¹ Here follows a list of the titles of the deceased.

V. Beetle, with disk of the sun between his fore-legs ; on each side is the hawk of Horus wearing the crowns of the north and south, and winged *ut'at* with uræus.

VI. Osiris with Isis and Nephthys in the form of winged uræi. Beneath are three mutilated lines of inscription which read :—

1. án Net urt mut neter árit Rā hent

"Behold Neith, mighty lady, mother goddess, daughter of Rā, mistress of

perχeru tāt - s unen Áusár átf neterā en

sepulchral meals. May grant she to rise up Osiris, divine father of

Ámen Nesi - pa - ur - shef maātχeru. án
Ámen, Nesi - pa - ur - shef, triumphant ! Behold

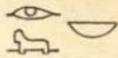
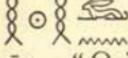
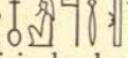
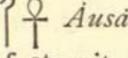
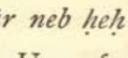
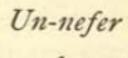
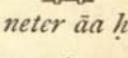
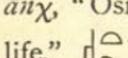
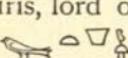
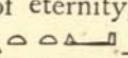
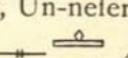
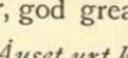
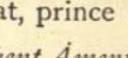
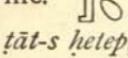
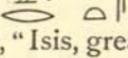
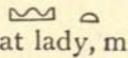
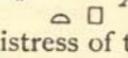
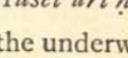
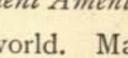
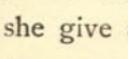
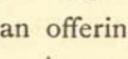
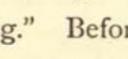
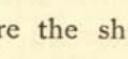
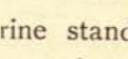
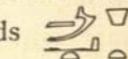
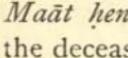
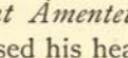
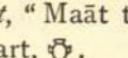
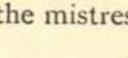
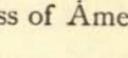
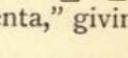
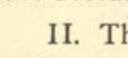
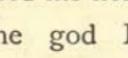
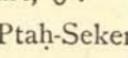
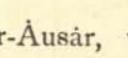
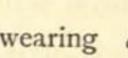
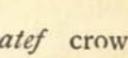
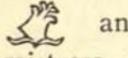
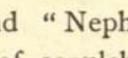
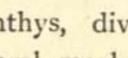
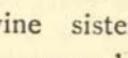
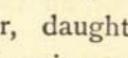
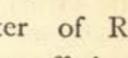
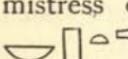
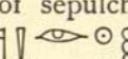
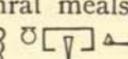
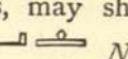
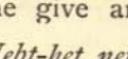
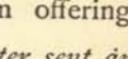
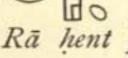
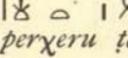
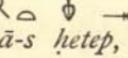
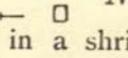
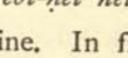
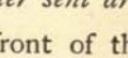
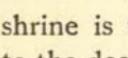
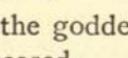
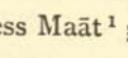
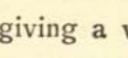
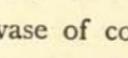
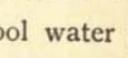
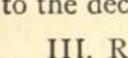
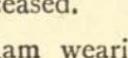
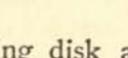
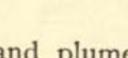
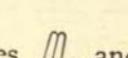
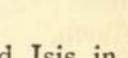
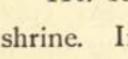
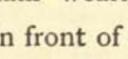
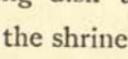
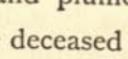
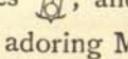
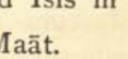
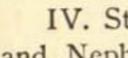
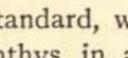
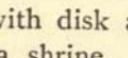
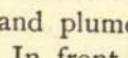
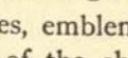
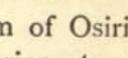
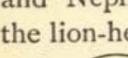
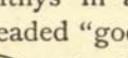
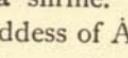
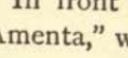
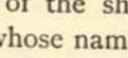
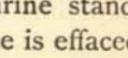
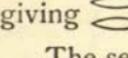
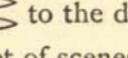
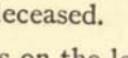
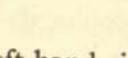
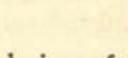
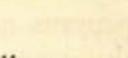
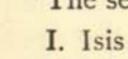
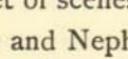
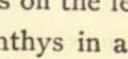
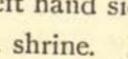
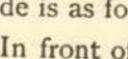
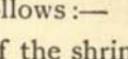
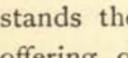
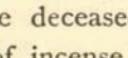
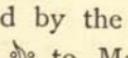
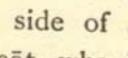
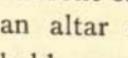
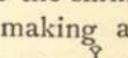
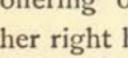
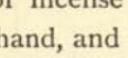
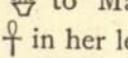
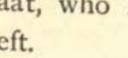
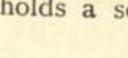
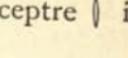
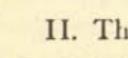
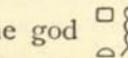
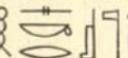
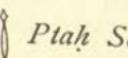
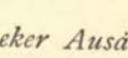
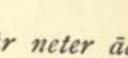
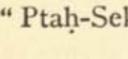
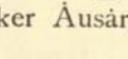
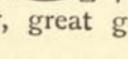
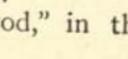
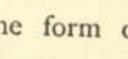
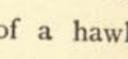
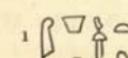
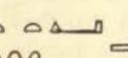
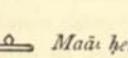
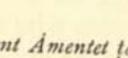
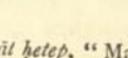
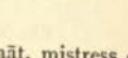
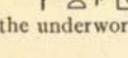
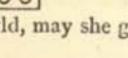
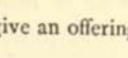
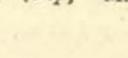
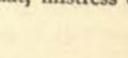
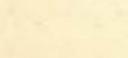
Serqet urt se Rā áñx her áb
Serqet, mighty lady, daughter of Rā, living within

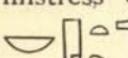
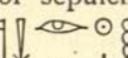
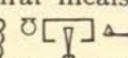
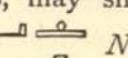
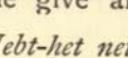
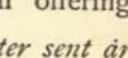
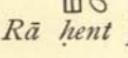
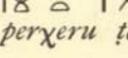
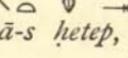
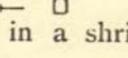
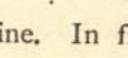
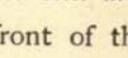
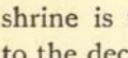
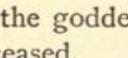
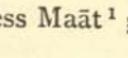
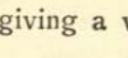
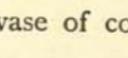
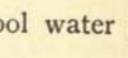
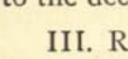
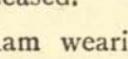
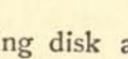
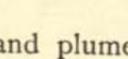
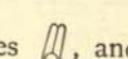
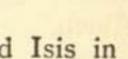
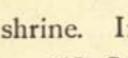
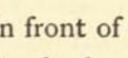
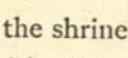
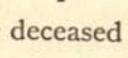
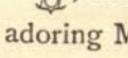
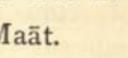
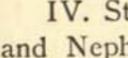
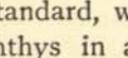
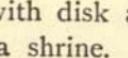
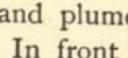
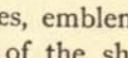
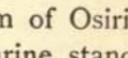
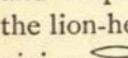
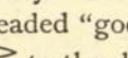
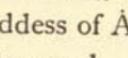
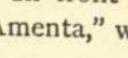
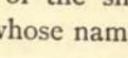
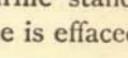
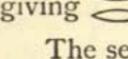
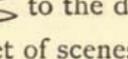
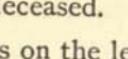
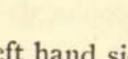
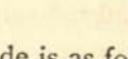
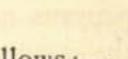
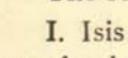
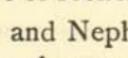
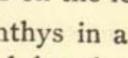
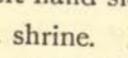
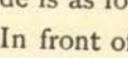
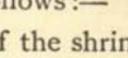
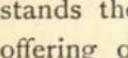
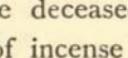
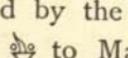
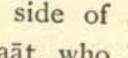
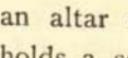
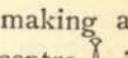
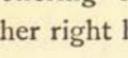
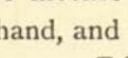
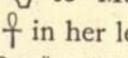
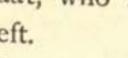
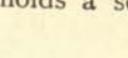
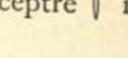
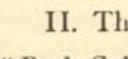
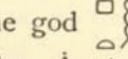
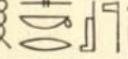
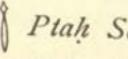
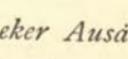
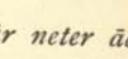
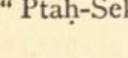
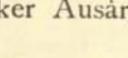
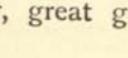
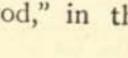
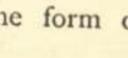
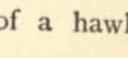
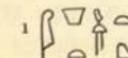
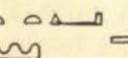
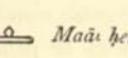
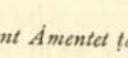
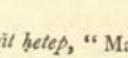
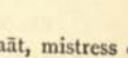
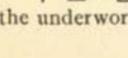
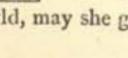
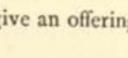
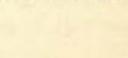
tāt - s áq Áusár átef neterā en Ámen Nesi - pa -
Gives she to enter Osiris, divine father of Ámen, Nesi - pa -

ur - shef maātχeru án Áusár átef neterá
ur - shef, triumphant ! Behold Osiris, divine father," etc.

¹ Here follows a complete list of the titles of the deceased as given on page 9. The speech, etc., which is put into his mouth runs round the edge of the foot of the coffin ; it is much mutilated, and only enough of it remains to show that he prayed for sepulchral offerings.

The set of scenes on the right hand side of the cover is as follows :—

I. Osiris and Isis in a shrine. Inscriptions                                                                                                                                                                         

II. The god Ptah-Seker-Āusār, wearing *atef* crown,  and “Nephthys, divine sister, daughter of Rā, mistress of sepulchral meals, may she give an offering.”                                                                                                                

¹       

wearing the *atef* crown with plumes, disk, and uræi,  and Isis in a shrine. In front of the shrine is the deceased adoring Maât and presenting offerings.

III. Horned ram wearing disk, plumes, and uræi,  *neter āa ānḫ maāt*, "the great god, living by law," and Nephthys in a shrine. In front of the shrine is the deceased offering fruit, flowers, cakes, and jars of wine to Maât.

IV. Standard, with disk and plumes, emblem of "Osiris, lord of eternity," Isis, and three (*sic*) children of Horus, standing on a lotus flower, in a shrine. In front of the shrine is the goddess Maât, pouring out water  upon a hand of the deceased. On the projecting foot of the coffin cover are two scenes in which Isis and Nephthys are represented kneeling by the side of a table of offerings before the god Osiris, "lord of Abydos, prince of Amenta" (underworld), who wears the *atef* crown. The five lines of inscription above Isis read :—["Behold Isis the divine sister,"]

						
t'et	set	ren - nek	senti	ur	áu	
says	she,	Weep for thee	the two sisters	mighty ones!	Is	

				
χnem-k	áu	ábt	ren	ári - nek
united with thee	joy of	heart!	A weeping make for thee	

						
mesu	en	pa - k	t'amu	en	nut - k	
the children	of	house thy,	the young people	of	town thy	

						
Uast	ááui - á	her	nini	en	hrá - k	nefer
Thebes.	Two hands my [are] paying homage to		face thy beautiful.			

mer-k bener en xat - à ter em heq
 Love thy is pleasant to body my, O hailed as prince

äu ab Merti her áu
 of joy of the heart, Merti, president of Is

séf-k em taiu nebu em heq taiu
 terror (awe) thy in lands all as prince of the world!

áu - à em ha - k em sent xut - k
 I am behind thee as a sister protecting thee."

The seven mutilated lines above Nephthys read:—

án Nebt-het neter sent t'et-set ren - nek - à
 "Behold Nephthys, divine sister, says she, Weep for thee I,

en neb ab - à xer ment nuk set-k
 for the lord of heart my, with anguish. I am daughter thy,

mer - k rer - à pa - k ááui - à her t'ep - à
 beloved thy, go round I house thy, two hands my [are] on head my

má árit-à en Un-nefer t'et - à - nek enti em
 as did I for Un-nefer. Say I to thee what is in

áb - á . . . renem - nek pet her amt
 heart my. Weeps for thee heaven, streaming with tears

set ákeb - nek xabesu ám set t'etta
 is it, lament for thee the stars in it for ever !

The remaining space is filled with two scenes in which the soul of the deceased is represented adoring Anubis.

Above the two outside sets of scenes are ten lines of inscription which read :—

Left side: 1. 2.
 3. 4. 5.
 Right side: 1. 2.
 3. 4. 5.

Left side. 1. Met ámxi xer Áusár neb Ámentet. 2. Met
 ámxi xer Ptah-Sekeri. 3. Met ámxi xer ba áa ánx Nut.
 4. Met ámxi xer Tuamáutef maätcheru. 5. Met ámxi xer
 Auset ur mut neter tät-s hetep t'efau xet nebt. Right side.
 1. Met ámxi xer Áusár neb Ábtu. 2. Met ámxi xer Ptah-
 Sekeri. 3. Ámxi xer ba áa ánx em. 4. Met ámxi xer
 Áusár neb Ta-sert. 5. Met ámxi xer Mesthá neter áa neb
 Ámentet xenti Re-stetet maätcheru.

No regular order appears to have been followed by the artist in painting the outside of this cover. We should expect pictures of the four children of Horus, and of Anubis and Apuat; neither of these two last gods is mentioned, nor Hāpi.

Around the edge of the cover are two horizontal lines of inscription which read:—

- I. áñ Seb erpät neteru xu en
"Behold Seb, the erpā of the gods, glorifying
- se - f Heru, pui mes en Áuset áaur en neb
son his Horus this born of Isis, heir of the lord of
- heh tā - sen xa em ta xa em áh
eternity. May grant they thousands of cakes, thousands of oxen,
- xa em apt xa neter sentrā em xa met em
thousands of ducks, thousands of incense, thousands of oil,
- xa em merhet xa em árp xa em
thousands of wax, thousands of wine, thousands of
- árt xa em menχet xa em renpet
milk, thousands of linen bandages, thousands of flowers of
- neb xa em χet neb nefer ab χet neb
all kinds, thousands of things all beautiful, pure; things all

nefer bener enti ān^x neteru ám - sen
beautiful, pleasant which live the gods on them,

ātf neterā her seiset en Ámen Nesi - pa -
divine father, president of the mysteries of Ámen, Nesi - pa -

ur - śef maät^xeru t'etta
ur - śef, triumphant for ever!

II.

Met án Nut ur mes neteru árit Rā
Behold Nut, mighty lady, genetrix of the gods, daughter of Rā,

heq taiu Heru pui mes en Áuset áuuā
prince of the world, and Horus this born of Isis, heir

men^x en Unnefer tā - sen per ba - à
perfect of Unnefer, may grant they to come out soul my,

..... u ba - à mā neteru śesi
soul my like the gods following

Heru maät^xeru án Áusár átf neterá
Horus, triumphant, to Osiris, divine father Nesi
[pa-ur-śef, triumphant, for ever!]

Under the foot of the coffin outside are painted

tet, emblem of stability, winged uraei, ut'ats, Nephthys with uplifted

arms and hands, seated on  winged *ut'ats* and uræi, double standard , and the four children of Horus, viz.,  *Mesθa*, "great god, lord of the underworld," human-headed;  *Hāpi*, ape-headed;  *Tuamāutef neter āa neb tuat*, "Tuamāutef, great god, lord of the underworld," jackal-headed; and  *Qebhsennuf*, *Qebhsennuf*, hawk-headed.

The inside of this cover is neither ornamented nor inscribed.

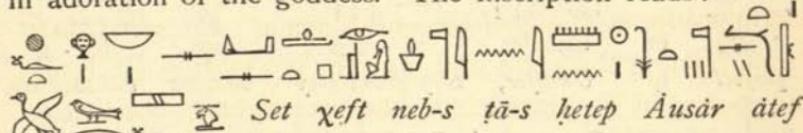
IV. *The Inner Coffin of Nesi-pa-ur-shef.*

(Description of the Inside.)

On the bottom of the coffin, inside, are inscribed:—

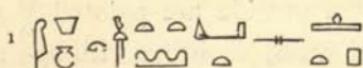
I. Disk of the sun with uræi, , beetle, and two serpents in a boat sailing across the sky.

II. The "lady of the underworld" (*tuat*), winged, wearing  upon her head. Above her are two winged uræi, and on each side of her head is the deceased with both hands raised in adoration of the goddess. The inscription reads:—

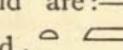
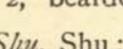
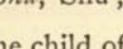
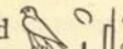


 *Set ḫeft neb-s tā-s hetep Aśasr aṭef neterā en Āmen-Rā, suten neteru Nesi-pa-ur-ṣef*, "Set (Amenta) opposite her lord. May she grant an offering to Osiris, the divine father of Āmen-Rā, king of the gods, Nesi-pa-ur-shef."

Behind each figure of the deceased is the goddess Maāt, and the inscription, "Maāt, mistress of the underworld, may she give an offering"!¹¹ On each side of the "lady of the underworld" is a standard with disk and plumes: that on the right hand is described as "Osiris, lord of eternity, prince of



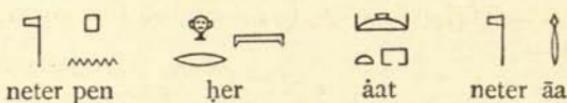
 *Maāt ḥenut Amentet tāt-s hetep.*

everlasting,"¹ and that on the left, "Osiris, lord of eternity, prince of everlasting, traversing millions of years during the period of his life."² Before the standard on the right hand is a the table of offerings, by the side of which stands "Nephthys, divine sister, daughter of Rā, mistress of the beautiful house (*i.e.*, the tomb), giving an offering of all fair and pure things";³ and before the standard on the left hand is also a table of offerings, by the side of which stands "Isis, the great lady, divine mother, mistress of the beautiful house, giving an offering."⁴ Beneath this, on each side, is the soul of Osiris (the deceased) in the form of a human-headed, bearded bird, with a hand raised in adoration of the goddess; by its side is a winged *ut'at* with an uræus. The emblem of the east,  *Abtu*, is on the right hand, and that of the west,  *Amenta*, on the left hand. Beneath the right wing of the goddess of the underworld are:—1, Bearded, green-faced, human-headed god called  *Ātmu neb Ānnu neter āā het āā*, "Ātmu, lord of Heliopolis, great god of the great house"; 2, bearded, red-faced, human-headed god called  *Shu, Shu*; 3, god with  on his head, called  *se Rā*, "the child of Rā"; 4, uræus , with  on his head; and 5, soul of the deceased by the side of a table of offerings making an offering of incense . Beneath the left wing of the goddess are:—1, hawk-headed god  *Heru se Āuset neter āā neb Maāt*, "Horus, son of Isis, great

       *Āusār neb ḥēb ḥēg t'etta.*
              *Āusār neb ḥēb ḥēg i'etta sebebi ḥēb em āhā-f.*
               *met ān Nebt ḥēt neter sent ārit Rā ḥenut pa nefer tāt-s ḥetep xet neb nefer āb.*
                *Āusēt urt mut neter ārit [Rā] hent pa nefer tāt-s ḥetep.*

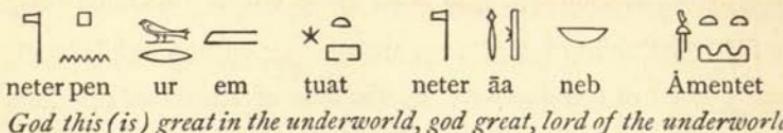
god, lord of law"; 2, god with on his head; 3, uræus with on his head; and 4, soul of the deceased offering incense .

III. Boat of the sun, accompanied by the *abtu* and *antu* fishes, on the prow a bird . In the boat are the goddess Maāt, a goddess wearing disk and horns , Shu the great god,¹ the cynocephalus ape of Thoth, wearing , emblematic of disk and crescent moon; Rā, seated, holding flail and in his hands; "Isis, divine sister, mistress of the underworld,"² and a god who rows the boat along with hawk-headed oars. Above the boat, on the right hand and on the left, is a winged uræus, and . The boat is supported by the hands of two ram-headed gods. The inscription relating to him on the right hand reads:—



God this (is) chief of the sarcophagus, god great;

and that to the god on the left hand:—



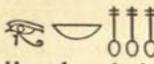
God this (is) great in the underworld, god great, lord of the underworld.

Beneath the boat are a beetle-headed god and disk adored by the soul of the deceased,³ and the hawk of Horus; above are winged *ut'ats*. The beetle-headed god stands upon a circle in which the double disk of the sun is being adored by a number of apes, and is enveloped in rays of light which are poured forth from vessels held in the hands of "Nut, the

¹ *Shu neter aa.*

² *Auset neter sent henut Amentet.*

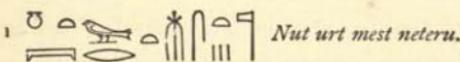
³ *Ausar neter atf Nesi-Amen maatxeru.*

great lady, genetrix of the gods,"¹ and "[Isis], mighty goddess in the underworld, mistress of Amenta."² Below is repeated  *ut'at neb neferu*, "ut'at, lord of beauties," and a lion-headed goddess stands on each side of the circle.

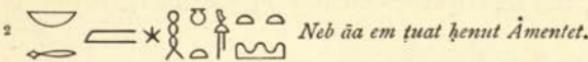
IV. "Shu , great god, lord of the underworld."³ On the right hand are Nephthys and a ram-headed god holding , and on the left are Isis and a ram-headed god holding .

On the sides, at the head of the coffin, are painted:—

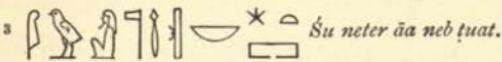
The soul of the deceased in the form of a human-headed hawk, accompanied by Isis and Nephthys in the form of winged uraei wearing disks, and the four canopic jars which contain the intestines from the body of the deceased. Under each wing is Anubis, jackal-headed, wearing the crowns of the north and the south  and , with , and before him is the sceptre , with double *menat* , offerings, and winged *ut'at*. The inscription above him reads, "May Anubis, great god, mighty one in the underworld, chief in Neter-xert (the underworld), and in the coffin, president of Amenta, give all things good and pure, all things good and pleasant and an offering of *t'efau* food."⁴ On the right hand is Anubis seated,  and on the left is the god Cheperā,⁵ the great god, the "self-produced," beetle-headed.



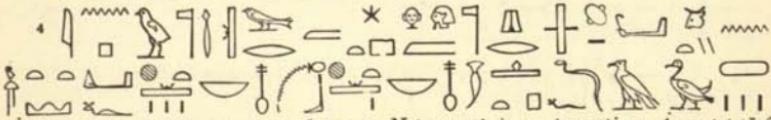
Nut urt mest neteru.



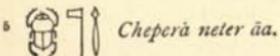
Neb aa em tuat henut Amentet.



Shu neter aa neb tuat.



Anpu neter aa ur em tuat her em Neter-xert am ut xenti en Amentet taf xet neb nefer ab xet neb nefer bener hetep tefau.



Cheperā neter aa.

On the right hand side of the coffin are painted :—

I. The god Ptah-Seker-Åusär, hawk-headed, holding ; above him is inscribed, "Ptah-Seker-Ausär within the hidden chamber";¹ "Thoth, lord of divine words, great god, lord of the underworld,"² ibis-headed, wearing crown , and standing by the side of a table of offerings; and "Nephthys, divine sister, daughter of Rā, mistress of the underworld," holding in her right hand. These three divine beings are asked to "grant offerings of flowers and fruit and t'efa food, and all pleasant things" to the deceased.³

II. 1, Horned lion-headed god Qaba; 2, human-headed god Net'et; 3, human-headed god Åmu-ää; 4, bee-headed god Bennet χeper t'esef; "Bennet, the self-produced"; 5, ape-headed god Amen-en-quat; 6, ape-headed god Nahi; 7, goddess Åuset neter sent, "Isis the divine sister"; and 8, Nebt-het, "Nephthys."

III. Disk of the sun on the horizon, and in it deceased standing on steps adoring a ram-headed god, above which is written Senek. Behind is Isis or Nephthys, in the form of a winged serpent, wearing disk.

IV. The three gods Bennu, the self-produced, Hāpi and Qebhsennuf, and inscriptions entreating them to give offerings

Met àn Ptah-Seker-
Åusär her ab Šetaðet.

Tehuti neb neter l'et'u neter aa neb
Åmenet.

tät-sen helep
sennu l'ejau xet neb bener.

of food to the deceased.¹ Each god holds the crook ⌈ and flail ⌋, and has an altar with lotus flowers and □ before him.

V. "Horus, the avenger of his father,"² wearing crowns of the north and south, holding ⌈ in his hands; "Nut, great lady, genetrix of the gods,"³ in the form of a woman-headed buckle; Osiris ram-headed; and "Isis, divine sister, mistress of the [beautiful] house."⁴

VI. Standard, with disk and plumes, emblem of Osiris and kneeling figure of Nephthys before a table of offerings.

Above are six lines of inscription which read:—

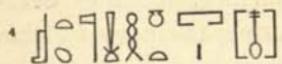
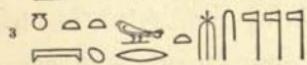
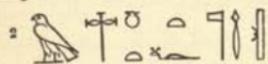
an Neb-het neter sent árit Rā hent pa

"Behold Nephthys, divine sister, daughter of Rā, mistress of the house

nefer t'et-set, ren-nek senti ur au
beautiful, says she,— Weep for thee the two sisters mighty, is

χnem-k āu áb ren-nek mesu en
united with thee joy of heart. Weep for thee the children of

Bennu xeper t'esef
tā-f xet neb nefer áb Hāpi neter áa neb Ámentet tā-f hētēp tefau Qebhsenu tā-f ta ārp.



pa - k t'am en nut - k Uast
house thy and the young men of town thy Thebes.

āāui - ā her nini en hrā - k nefer
Two hands my are paying homage to face thy beautiful.

mer - k bener en χat - ā ter em heq
Love thy (is) pleasant to body my, O hailed as prince

āu áb merti her āu šef - k
of joy of heart, Merti, president of the Is awe thy

em taiu nebu em heq taiu áu - á em
in lands all, as prince of the world. I am

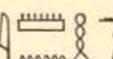
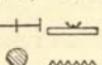
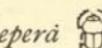
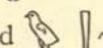
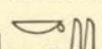
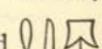
ha - k em sent se - k Horus em ne'tet
behind thee as a sister, and son thy Horus as an avenger

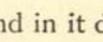
hrā - k er ter χest - k nebu
of thee, to destroy enemies thy all."

On the left hand side of the coffin are painted:—

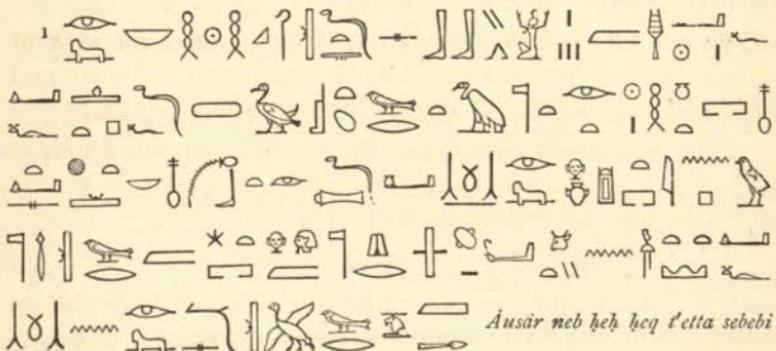
I. Osiris, wearing crown with plumes and disk, to whom is offered by Anubis, a table of offerings, and Isis. The inscriptions read, "May Osiris, lord of eternity, prince of everlasting, traversing millions of years during the period of his life, grant an offering of *t'efa* food; may Isis, mighty lady,

divine mother, daughter of Rā, mistress of the beautiful house, grant all good and pure things, and oil and bandages for Osiris in the coffin, the great god ; may Anubis, the great god, mighty one in the underworld, chief in Neter-xert and in the coffin, at the head of Āmenta, grant linen bandages for Osiris Nesi-pa-ur-shef¹ triumphant !

II. 1, Man-headed god  Amen-hā, surrounded by rays of light; 2, horned goat-headed god  Serget, 3, bearded god  Rekh, with head of flame; 5, the god Cheperā  beetle-headed; 6, hawk-headed god  Uben; 7, horned, man-headed god  Keti; and 8, cat-headed god  Ma.

III. Disk of the sun on the horizon  , and in it deceased adoring a horned hawk wearing a disk, above which is written  Ba en Rā, "the soul of Rā." Behind are a winged serpent, *ut'ats*,  and .

IV. The three gods Nefer-Ātmu, Mesθā and Tuamāutef, and inscriptions entreating them to give offerings of food to



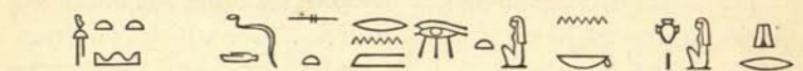
Ausär neb hēh hēq t'etta sebebi
hēh em āhā-f tā-f hetep t'esa Auset urt mut netert arit Rā hent pa nefer tāt-s
xet neb nefer abt mat menxet Ausär her ab aat Ānpu neter aa ur em quat hetep
em neter xert am ut xenti en Amentet tā-f menxet en Ausär Nesi-pa-ur-s
maāt-xeru.

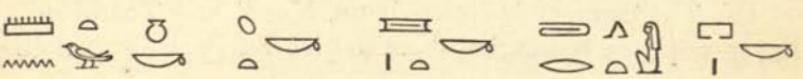
the deceased.¹ Each god holds the crook ♀ and whip ⌈, and has an altar with lotus flowers and □ before him.

V. A t̄et ☰, crowned with ☱ on each side of which is a table of offerings, Isis and Nephthys holding ☭ in each hand, and "Thoth, lord of divine words, scribe of the gods,"² ibis-headed, wearing the atef crown ☲.

VI. Standard, with disk and plumes, emblem of Osiris, and kneeling figure of Isis before a table of offerings. Above are five lines of inscription which read:—

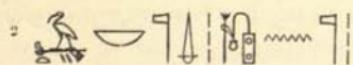

 á̄n Áaset urt mut neter á̄rit Rā hent
"Behold Isis, mighty lady, divine mother, daughter of Rā, mistress


 Ámentet t'et - set renem - á nek ab - á xer
of the underworld, says she, Weep I for thee, heart my hath


 ment nuk set - k mert - k rer - á pa - k
pain. I am daughter thy, darling thy. Go round I house thy,



*Nefer Temti xu tain Heru h̄ekennu neb ka tā-f perxeru ta árt áb apt xet neb
 nefr ab xet neb nefert beneret Mesθā neter aa neb Amentet tāf hetep tef
 Tuamāntef tā-f, etc.*



āāui - à her tep - à mā árit - nā en Un-nefer
two hands my [are] on head my as did I for Unnefer.

t'et - à nek enti em áb - à nuk senti ur
Say I to thee what [is] in heart my, I, the sister mighty.

renem - nek pet her set ákeb - nek
Weeps for thee heaven, streaming with tears [is] it; lament for thee

χabesu ám set t'et - sen k pa neb en Qamt
the stars in it, and say they to thee, O lord of Egypt,

pa heq merti ter - tu suten neteru ren - k
O prince beloved, adored art thou as king of gods, name thy

seqa ur Heru pui χāā em he't
exalts greatly Horus this, diademed with the white crown.

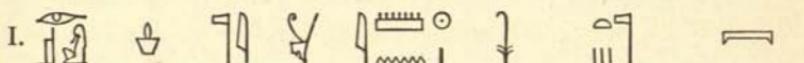
se - k xer em maātχeru
Son thy speaketh with triumph!"

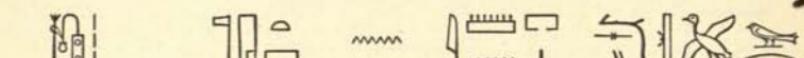
At the foot are painted a *tet* , emblem of Osiris, wearing plumes, disk and horns , Isis and Nephthys each in the form of a buckle , a man-headed, and a rat (?)-headed god. The inscriptions entreat these gods to give gifts of *t'efa* food to the deceased.

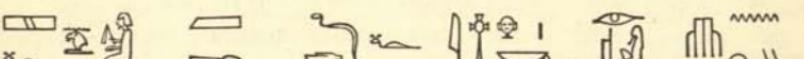
V. *The Inner Coffin of Nesi-pa-ur-shef.*

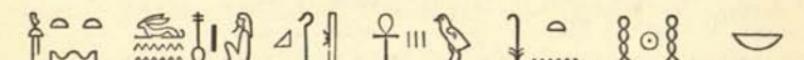
(Description of the Outside.)

The outside of the coffin is inscribed and ornamented as follows. The top edge is ornamented with a row of uræi , beneath which are two lines of inscription which, beginning over the head and continuing along each side, read :—

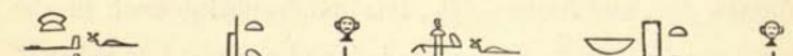
I. 
 Ausär átef neterá en Ámen-Rā suten neteru her
 "Osiris, father divine of Ámen-Rā, king of the gods, president


 ān neter het en Ámen - pa Nesi - pa - ur -
 of the scribes of the divine house of the Ámen temple, Nesi - pa - ur -


 séf maätχeru t'et - f ánet' hrá-k Ausär xenti
 shef, triumphant! Says he, Hail to thee, Osiris, at the head


 Ámentet Un-nefer heq áñxiu suten heh neb
 of Ámentet, Unnefer, prince of the living, king of eternity, lord of


 t'etta sebebi heh em áhā - f
 everlasting, traversing millions of years du,ing life his,


 xâā - f Áuset her unam - f Neb - het her
 diademed is he with Isis on right hand his and Nephthys on



ābt - f



se Rā



em sa



tep - f



her

left hand his, and the son of Rā as a protector of head his, to

nini en hrā-f nefer Ånpu xenti sah
adore face his beautiful; [hail] Anubis, at the head of the hall



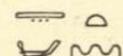
neter het



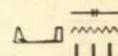
neteru



nebu all of



Ta-sert



tā - sen may grant they

perxeru áh apt menxet neter sentrā merh
sepulchral meals, oxen, ducks, linen bandages, incense, wax,

qebh árp árt xet neb nefert ábtet xet
libations, wine, milk, things all beautiful, pure, things

neb nefer bener em tāt en pet qema
all beautiful, pleasant, of the giving of heaven, of the production

en ta án en Hāpi Nile em teph - f
of earth, of the bringing of Nile from cavern his,

en Áusár uā áten en t'ebā maāt en Uast áb
to Osiris, only one, vicar of the seal(?) of law of Thebes, priest,

her ábt em Ápt her án
president of the fine art chamber in the Ápts, president of the scribes

neter het en Ámen-Rā suten neteru Nesipāur
 of the divine house of Ámen-Rā, king of the gods, Nesipāur-

s̄ef maāt̄xeru
 shef, triumphant!

II.
 Áusára átef neterá en Ámen-Rā, suten neteru her
 "Osiris, father divine of Ámen-Rā, king of the gods, president

ān neter het en Ámen - pa Nesipār
 of the scribes of the divine house of the Ámen temple, Nesipār-

ur - s̄ef maāt̄xeru t'et - f ánet' hrá-tēn naiu
 ur - shef, triumphant! Says he, Hail to you, O ye

nebu Ámentet paut neteru āat ámi
 lords of the underworld, and [you] cycle of gods great in

Neter-xert hetepi enti em tuat
 the underworld, and ye resting ones who are in the underworld,

st'eri neteri baiu áñxiu enti en
 ye who are reposing, ye mighty souls, ye living ones who are in

Ánt sahi enti em áat neteru nebu
 the grave, ye mummies who are in the tomb, [hail] gods all of

Ta-sert māi - ten ári - ten en Ausár átef neterá en
Tasert, come ye, protect ye Osiris, father divine of

Ámen-Râ suten neteru Nesi - pa - ur - šef maâtχeru
Ámen-Râ, king of the gods, Nesi - pa - ur - shef, triumphant !

tāu-ten hetep - f má hetep tāu-ten neteri
Grant ye that may rest he as those who rest. Grant ye might

ba - f má neteriu xu - f user - f
to soul his like the mighty ones. May be mighty he, may be powerful he

χer paut neteru áat nebu het per
before the cycle of the gods great, lords of the temple. May come forth

āq - f án šená - f her sbau sebexet
and enter he, may be without repulse he at the doors and the pylons

seta ent ḫuat per ba - f ári
secret of the underworld. May come forth soul his to do

mer - nef áb - f su em satet áten
what wishes he. May refresh he himself in the beams of the disk,

en Áusár áb her ábt neter het en
Osiris, priest, president of the fine art chamber, divine house of the

Ámen-pa átef neterá áb en Ámen Nesi - pa - ur - shéf
Ámen temple, father divine, priest of Ámen, Nesi - pa - ur - shef."

On the rounded end of the coffin is painted a figure of Nut, "the genetrix of the gods," accompanied by Isis and Nephthys in the form of winged serpents. The line of inscription on the right hand entreats Nephthys to grant to the deceased sepulchral offerings of the best, and in that on the left Isis is entreated to do the same. Beneath Nut are the four children of Horus, Mesθà, Hâpi, Tuamäutef, and Qebhsennuf, and two figures of Nefer Atmu *χui taui*, "Nefer Atmu, the strengthener of the two lands."

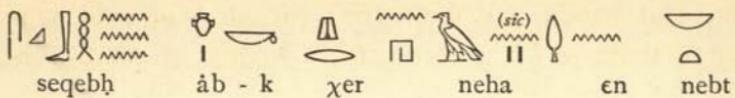
On the the right hand side, beginning from the foot, are the following scenes :—

I. The goddess Nut standing in a Persea tree, before the tomb of the deceased Nesi-pa-ur-shef, pouring out water from a vase for his soul, which stands below drinking from its hands ; behind kneels the deceased offering incense to the goddess. The inscription which relates to this scene reads :—

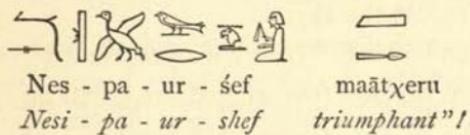
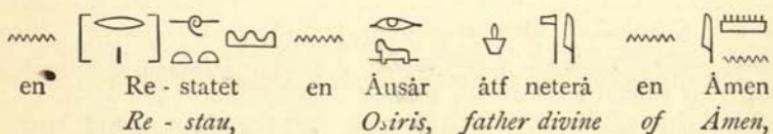
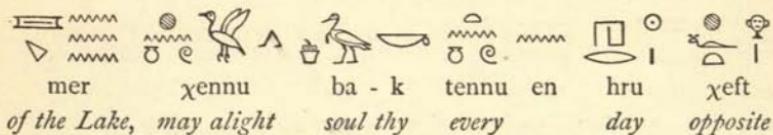
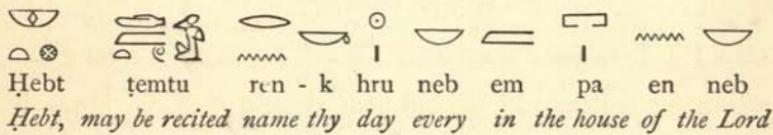
án Nut urt mest neteru
"Behold Nut, mighty lady, genetrix of the gods [says she],

sesep hetepu qebh qebh áb-k
Receive [thou] offerings and cool water, may be refreshed heart thy

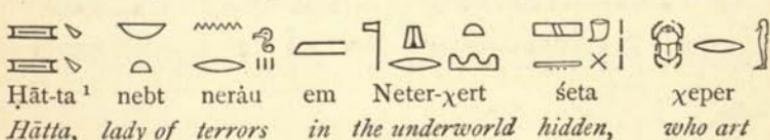
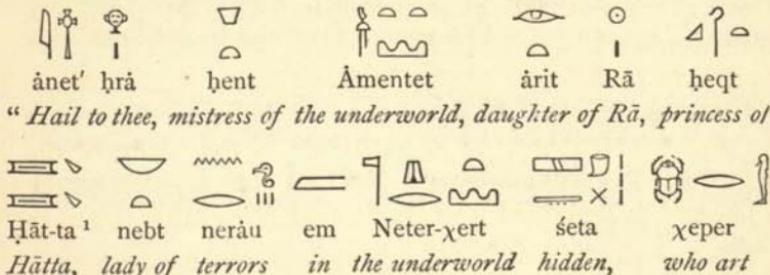
ámt hetepu - k embaḥ nebu χer-āba
with them. May be offerings thy in the presence of the lords of Cher-āba.



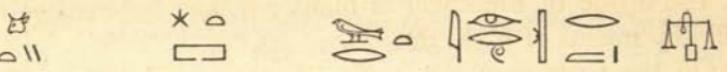
May be refreshed heart thy under the sycamore of the lady of



II. The deceased standing by the side of a table of offerings adoring the "mistress of Ámenta," who stands in a shrine holding a sceptre and a knife in her left hand, and $\ddot{\alpha}n\chi$ in her right hand; she has two faces, one that of a lion, and the other that of a crocodile. The deceased says:—

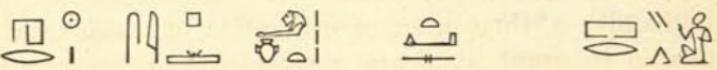


¹ See Brugsch, *Dict. Géog.*, p. 273.



 χenti ḫuat urt áru erma māxait

at the head of the underworld, mighty one, guardian near the balance



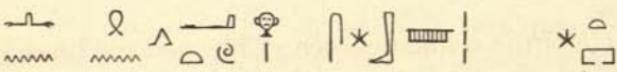
 hru sáp hât tāt-s peri - á

on the day of testing hearts. May grant she that may come forth I



 em maātχeru embah uru em Neter-χert

with triumph in the presence of the mighty ones in the underworld,

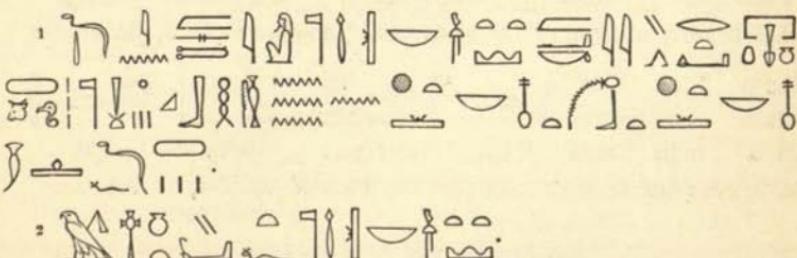


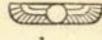
 án šenātu her sebau ḫuat

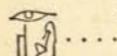
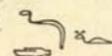
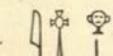
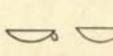
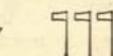
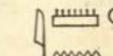
not may be turned back I at the gates of the underworld."

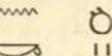
III. Double shrine in which are seated the four children of Horus before tables of offerings; each god holds  and at his head is a winged *ut'at*. The two lines of inscription read, "O Mesθà, great god, lord of Amenta, verily come, grant sepulchral meals of cakes, oxen, ducks, incense, libations, all things good and pure, all things good and pleasant, and an offering of *t'efa* food."¹

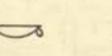
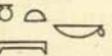
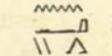
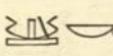
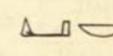
IV. Scene in Amenta. Rā, holding  and  enthroned in a shrine in a boat, being rowed across the sky over the folds of the serpent of darkness, Āpepi, which Horus, "the avenger of his father, great god, lord of Amenta,"² is piercing with a spear. Over the back of the boat



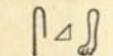
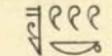
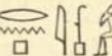
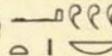
are seated, 1, the cynocephalus ape of Thoth , wearing disk and crescent, 2, the god Shu , and 3, the god  Over the shrine is the winged disk . The deceased stands adoring, and the inscription reads:—

 ...¹      ○
Àusâr t'et- f ànet' hrâ - k neb neteru Àmen-Râ
Osiris, ... says he, Hail to thee, lord of the gods, Àmen-Râ,

        
Heru - xuti uben - k sep sen pes̄t - k sep sen
Harmachis. Risest thou, risest thou, shinest thou, shinest thou,

     
χu - k nut - k nâi uâa - k tâ - k
makest splendid thou heaven thy, cometh boat thy, givest thou
          
hrâ - k her Ámentet nefert setem - k âaiu
face thy over the underworld beautiful. Hearest thou the acclamations

           
en ámi - xet set ânχ âf - k rūt met - k
of those who follow after it. Lives flesh thy, germinates seed thy,

       
seq kesu-k renpâ ât - k neteri ba - k
may be joined bones thy, may grow limbs thy, may be strong soul thy

          
śeps sexa (?) - k emsa xeft - k qetu uâa - k
sacred, mayest thou ... after enemies thy. The sailors of boat thy

¹ Here follow the usual titles of Nesi-pa-ur ſef.

² Sep sen, lit. "time second," indicates that the words before it are to be repeated.

em hennu sep sen ámi uáa - f áb-f net'emi
 are rejoicing, rejoicing in boat his. Heart his rejoiceth

neb pet x nem-nef rés ur em
 the lord of heaven. He joineth to himself joy, the mighty one in

tuat em áheh neter neb netert nebt ári
 the underworld is in rejoicing. God every, goddess every, make

áaiu en Ámen-Rá Heru-xuti maa - ten su xáá-t
 acclamations to Ámen-Rá Harmachis [when] see ye him diademed

em uáa - f sexer - nef Ápep xer en Rá
 in boat his. Overthrown has he Ápepi, enemy of Rá,

xer en ser Nuboi em
 has overthrown the flame .in

unnut-f Nek áan re - f ut'a
 hour his, of Nek (the devil), turned back is mouth his, traverseth

Ámentet Re-stetet Ámen-Rá Heru-xuti em
 the underworld and Re-stau, Ámen-Rá Harmachis in

áanx ut'a senb er t'etta sep sen tā - k pest' - k
 life, strength, and health for ever and for ever. Grant thou light thy

em re en ási urh - k xat - á em
 in the gate of the tomb, anoint ihou body my with

 ánnu - k Ausár
 colour (?) thy, Osiris, Nesi-pa-ur-shef, triumphant!

V. The goddess Nut separated from the embrace of the god Seb by "Shu, son of Rā, the great god, lord of Ma[nu],"² who stands beneath her with upraised hands and arms. The god Seb lies prostrate at his feet. On the right hand side of Shu are:—1, "the living soul of Osiris,"³ in the form of a man-headed hawk; 2, "the great god of Ámenta," ram-headed; and 3, Isis in the form of a winged serpent. On the left hand are also, 1, the "living soul of Osiris"; 2, the "great god of Ámenta," ram-headed; and 3, Nephthys in the form of a winged serpent. The inscription referring to the ram-headed god on the right reads:—

neter pen ur em pet, "this god (is) great in heaven"; that to the god on the left,

 neter pen ur em tuat, "this god is great in the tuat" (underworld). On each side of the bent form of the goddess are, 1, a ram

 ba en pet, "the soul of heaven"; and 2, the deceased kneeling, with hands uplifted in adoration. To the right of this scene are two lines of inscription which read:—

án Seb erpá neteru xú se - f Heru
 Behold Seb, prince of the gods glorifying son his Horus,

¹ I have omitted the titles.

²

³

pui mes en Åuset uāuā menxi en Unnefer
 this, born of Isis, heir perfect of Unnefer.

tā - sen tat en xat - ā nefu en fent-ā
 May give they bread for body my, air for nostril my,

neter sentrā er sen - ā
 incense for body my !

VI. Thoth, ibis-headed, "lord of divine words, veritable scribe of the cycle of the gods," standing in a shrine, by the side of a table of offerings, holding in his hands. To the right are two lines of inscription which read:—

ân Tehuti neb neter t'et ân maât en
 Behold Thoth, lord of divine words, scribe veritable of

paut neteru âā ânχ Râ mertu s̄et
 the cycle of the gods great, lives Râ, dies the tortoise,

ut'a enti em: aat Ausâr
 is strong he that is in the coffin, Osiris, Nesi-pa-ur-shef, triumphant.

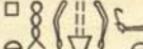
VII. Deceased offering incense, and pouring out libations before the god Osiris, seated in a shrine; behind the god stands Isis.

¹ Coffin has

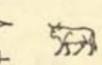
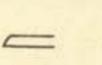
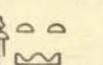
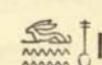
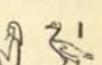
On the left hand side, beginning at the head, are the following scenes:—

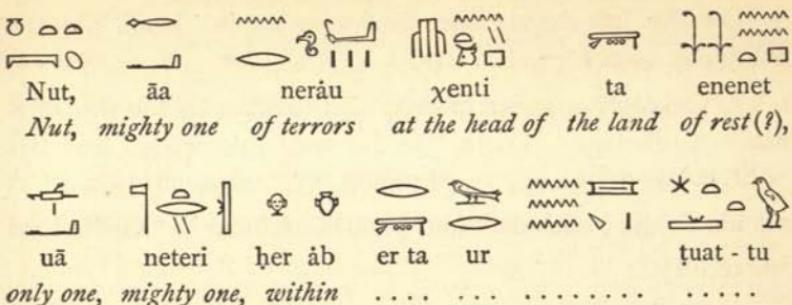
I. Deceased offering incense and libation by the side of a table of offerings. Thoth, "lord of law," ibis-headed, and Isis with outstretched wings, standing one on each side of a standard  , with disk and plumes, emblem of "Osiris, lord of eternity."

II. Thoth, ibis-headed, wearing  , and holding  by the side of a table of offerings. To the left two lines of inscription, duplicate of that on the right side, scene VI.

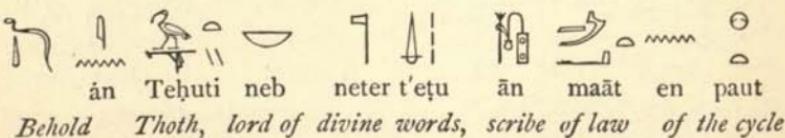
III. Osiris seated. To the right of him Isis, Nephthys, Shu and Heka  ; the first three of these gods have  in the right hand, the fourth has a staff in the form of a serpent. To the left of Osiris are Thoth and Horus. Beneath these gods is a serpent, part of the body of which is erect on the left hand side. Beneath the serpent is a throne with steps on each side  ; one side is ornamented with the sun's disk shedding rays of light  ,  ,  , and  . On it is also inscribed   pa nefer, "the beautiful house." To the right of the throne is a crocodile-headed quadruped with horns, called  *    neb tuat Renenet, "Renenet, lady of the underworld"; to the left is a similar animal called  *    neb tuat Shanai, "Shanai, lord of the underworld." Further to the left is a serpent-headed god holding a knife in each hand, and above is inscribed            .

The inscription of the two lines reads:—

     
 ánet' hrá-k Áusár ka em Ámentet Un-nefer se
Hail to thee, Osiris, bull of the underworld, Unnefer, son of



IV. The scene of the weighing of the heart against Law in a balance. On the support of the balance sits a cynocephalus ape, the index is held in one hand of Anubis, and the chains to which the pans are attached, in the other. The chains are formed of links made of *tet* and *sa* ; the emblem of stability represents Osiris, and the buckle , Isis. Under the right arm of the balance kneels the deceased, "Nesi-Àmen, triumphant!" receiving his heart in his left hand, and his two eyes in the right; above him is a rectangular man-headed object which is described as "Maât, mistress of Amenta." To the right of the balance stand the deceased, having on his head, and in each of his upraised hands; a *maât*-headed figure with one upraised arm and hand; "Àmentet, mistress of the house of life"; the goddess Maât holding deceased by the hand, and two tables of offerings. To the left of the balance is Thoth recording the result of the weighing; Horus "the avenger of his father, great god;" the beast Amemfit (*i.e.*, devourer), part hippopotamus, part lion, and part crocodile; all these stand before Osiris seated in a shrine accompanied by Isis. The speech of Thoth is as follows:—



neteru xer tef Ausár neb heh mäki
 of the gods, before father Osiris, lord of eternity [says he], "Verily

Ausár átef neterá en Ámen Nesi - pa - ur - šef maätxeru
 Osiris, father divine of Ámen, Nesi - pa - ur - shef, triumphant

em usext Maät er henä - k er sápt
 in the hall of double law is with thee for the trying of

áb - f er mäxa embah t'at'anut aät
 heart his in the balance before the divine chiefs mighty,

nebu tuat su qem maäti án
 the lords of the underworld. He is found right and true, not

qemtu sexef neb nu ta áb - f per
 is found defect any of earth [in] heart his, he comes forth

em maätxeru em usext Neterxert tätä - nef áb - f
 in triumph from the hall of the underworld. Gives to him heart his

Ánpu ámi ut xenti neter het henä
 Anubis in the coffin, at the head of the divine house, and

maa - f hät - f er áuset trät - f ba - f
 two eyes his; heart his is upon seat [its] in season its. Soul his

er pet xat - f er t̄uat mā s̄esi
 is in heaven, bdy his is in the underworld, like the followers of

Heru ámmā xat - f t̄ātā Ánpu ámi xent
 Horus. Grant that body his may place Anubis in the innermost part of

en pa nefer ámmā-nef hetep em Re-statet
 the beautiful house, may be given to him offerings in Re - stau,

embah Unnefer t'etta
 in the presence of Unnefer, for ever"!

The inscription relating to Osiris reads:—

án Áusár neb h̄eh heq t'etta sebebi
 Behold Osiris, lord of eternity, prince of everlasting, traversing

h̄eh em áhā - f t̄āt - f per - à
 myriads of years in period of life his, "May grant he that may come forth I

em maāt̄xeru em usext̄ maāt
 with triumph in the hall of double law."

The two lines of inscription to the left of the shrine state that Isis and Nephthys will give the usual sepulchral gifts to the deceased.

V. Shrine in which stand Anubis (?) jackal-headed, Osiris ram-headed, and Isis lion-headed.

VI. The entrance to the tomb of the deceased in the Theban mountain, above which the soul of the deceased is seated. From the mountain comes forth the goddess Hathor in the form of a cow, wearing disk and plumes, and a Hathor-headed $\bar{a}n\chi$ round the neck. The inscription reads "xeft neb-set, "opposite her lord." Beneath is "Anubis, great god, lord of Amenta," jackal-headed, wearing . The scene is filled up by winged serpents, and .

On the foot of the coffin are painted the goddess Nephthys with upraised arms, from which hang ; the four children of Horus, Mes ā |, Hāpi, Tuamāutef, and Qebhsennuf; the goddess Āmentet, and a serpent-headed deity. The inscriptions at the extreme end of each side state that Isis and Nephthys will grant to the deceased the usual sepulchral offerings.

Length, 6ft 1 $\frac{1}{2}$ in.; width at shoulders, 1ft. 9in.; at foot, 1ft. 1 $\frac{1}{2}$ in.

VI. Outer Coffin of Nesi-pa-ur-shef.

(Description of the Outside.)¹

This coffin, like that which was placed inside it, is made in the shape of a mummy; the head-dress is painted green, the face yellow, the hands are crossed over the breast, and the inscriptions and scenes upon it are painted in light and dark green, yellow, and red upon a white ground. The beard is wanting, as also are the objects which were originally held in the hands. The cover was fixed to the coffin by means of eight dowels into which pegs of wood were driven. The scenes upon it are painted on a larger scale, and with the inscriptions are substantially the same as those found on the inner coffin. The necklace is of the same pattern, the arms and wrists are ornamented in the same way; the arrangement of the scenes is the same, but many details are here omitted. Beneath the figure of Nut with outstretched wings are three lines of inscription, but large parts of them are effaced. The two scenes on the projecting foot of the cover

¹ N.B. The inside of the cover is neither painted nor inscribed.

lack the inscriptions which accompany the same scenes on the cover of the inner coffin. The inscriptions on the other parts of the cover, which are identical with those on the inner coffin, are not repeated here.

Around the outside edge of the coffin are two lines of inscription which contain the same text as those on the edge of the inner coffin. The scenes painted on the outside, beginning at the foot on the right hand side, are as follows:—

I. The tomb of the deceased in the Theban mountains and *tets* ; on the top is written *Ausär*, "Osiris," Hathor in form of a cow, winged serpent (Isis), Anubis, the goddess Maāt, and standard ; before these stands the deceased offering a vessel and , incense.

II. Deceased in a shrine standing by the side of a table of offerings, making an offering of to Mesθà, Hāpi, Tuamāutef, and Qebhsennuf, the four children of Horus.

III. The goddess Nut raised from the embrace of Seb by Shu ; on each side is the soul of the deceased by the side of a table of offerings.

IV. Thoth in a shrine.

V. Osiris, ram-headed, with horns and uræus. The deceased in a shrine offers incense to him.

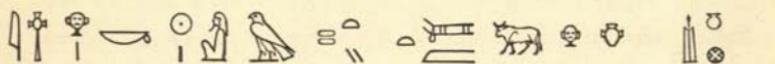
VI. Nephthys standing with upraised hands and arms, and double .

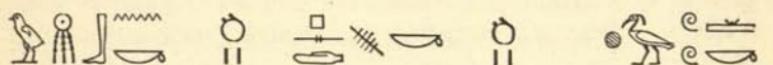
VII. Standard, with plumes and disk, emblem of Osiris, the goddess Isis and the deceased offering .

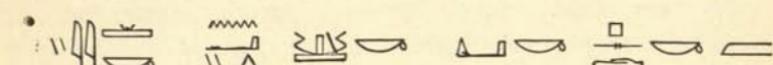
VIII. Thoth, ibis-headed, adoring Osiris, seated, behind whom stand Isis and Nephthys ; serpent and serpent-headed god who holds a knife in each hand ; throne, with steps on each side, ornamented with and .

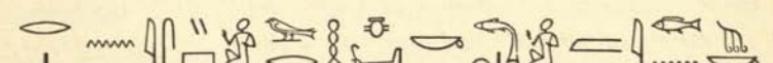
IX. The goddess Maāt, the god Cheperá, Rā, ram-headed, and the god Heka in the boat of the Sun sailing across the sky. Beneath the mummy of the deceased, upon which fall rays of light, are disks and stars proceeding from an inverted head of the hawk of Horus. To the right are

offerings, uræus and stand , and a hawk-headed god; to the left are offerings, a vulture, and a bearded man-headed god. The deceased stands by the side of a table of offerings and says:—


 ànet' hrå - k Rā Héru-xuti Temu ka her åb Ånnu
Hail to thee, Rā Harmachis Atmu, bull within Heliopolis!


 uben - k sep sen pest - k sep sen xuu - k
Risest thou, risest thou, shinest thou, shinest thou, glorious art thou,


 xii - k nái uáa - k tå - k pest - k em
splendid art thou coming in boat thy! Cast thou radiance thy in


 re en ási - á urh - k xat - á em ånnu - k
the door of tomb my, anoint thou body my with colour (?) thy,

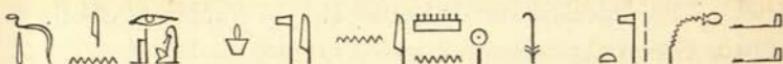

 Ausár Nesi - pa - ur - šef maätxeru
Osiris, Nesi - pa - ur - shef, triumphant!

X. Horus leading the deceased into the presence of Osiris, behind whom stands Isis.

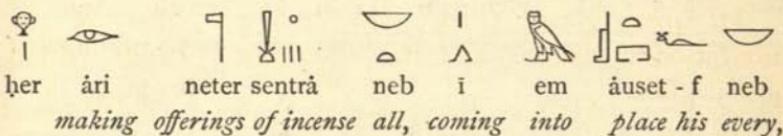
XI. The goddess Nephthys holding  in her upraised arms and .

Inside, on the bottom of the outer coffin, is painted on a purple ground a figure of the god Osiris in the form of  with human face and arms and hands, holding  and ;

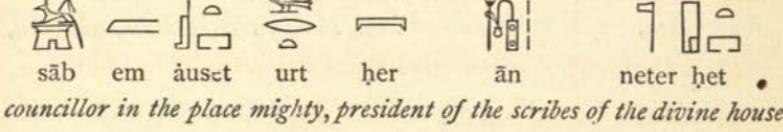
on the top of it are plumes and a disk. The perpendicular line of inscription reads:—



án Ausár átef neterá en Ámen-Rā suen neteru áb
Behold Osiris, father divine of Amen-Rā, king of the gods, priest



her ári neter sentrá neb i em áuset - f neb
making offerings of incense all, coming into place his every,



councillor in the place mighty, president of the scribes of the divine house



4. COFFINS OF PA-KEPU, A WATER-CARRIER AT THEBES, ABOUT B.C. 500.

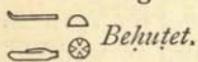
I. *The Outer Coffin.*

The painted wooden coffins of Pa-kepu were presented to the Fitzwilliam Museum by H.R.H. the Prince of Wales, in 1869. The outer coffin is 6 ft. 10 in. long, and the inner is 5 ft. 11 in. They are well made and strong, but the artist's work is poor.

The face is red, the beard is black, and the head-dress is painted with stripes of red and black, upon a yellow ground; the scenes on the cover are in green, black, purple, yellow and drab, and the inscriptions, arranged in short lines, are painted in black upon a white and yellow ground alternately.

The scenes painted below the necklace on the outside of the cover are as follows :--

I. Winged disk with uræi ; by the side of each wing

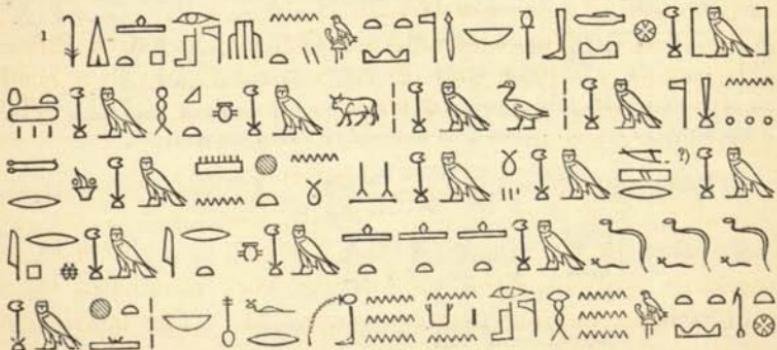


Behu̥tet.

II. The heart of the deceased being weighed against Maāt ; Thoth leading the deceased into the presence of Horus and Osiris ; the four children of Horus standing upon a lotus flower ; Isis, Nephthys, Mesθā, Hāpi, Tuam-āutef, Qebhsennuf, two crocodile-headed gods, Horus and Thoth ; these last four gods represent some of the forty-two "assessors."

III. Inscription, which reads¹ :—“ May Osiris at the head of the underworld, great god, lord of Abydos, grant a royal offering ; thousands of cakes, thousands of jugs of beer thousands of oxen, thousands of ducks, thousands of incense thousands of linen bandages, thousands of vessels of oil, thousands of vessels of wine, thousands of vessels of milk, thousands of offerings, thousands of offerings of *t'efau* food, thousands of all beautiful and pure things to the *ka* of Osiris, the water-carrier of the western part of Thebes.”

IV. Mummy of the deceased lying on a bier, beneath which are the four Canopic jars containing his intestines ; Anubis stands by the bier giving ☥ *ānḫ* “ life ” to the mummy ; on each side is a hawk wearing a disk. The inscriptions read, “ Behu̥tet, great god, lord of heaven, Shu, may he grant all offerings of *t'efa* food and things,” “ Behu̥tet,



great god, lord of heaven, may he grant offerings of *t'efa* food."¹

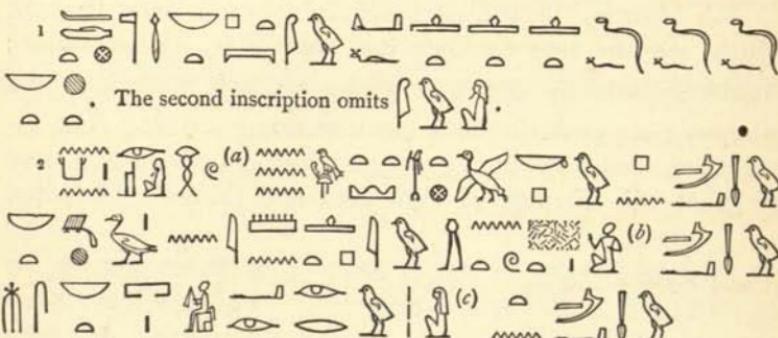
V. An inscription which repeats the entreaty for sepulchral meals for² "the *ka* of Osiris, the water-carrier of the Western part of Thebes, this Pa-kepu, triumphant, lord of watchful adoration, son of Amen-hetep-âu-ânt, born of the lady of the house, this Aârru, triumphant."

VI. Standard, in the form of a lotus flower, having *menâts* (djed), disk, plumes and uræi; hawk of Horus and *ut'at*. To the right are Mesθâ and Qebhsennuf, to the left Hâpi and Tuamäutef. The inscriptions are identical with those above.

VII. Repetition of inscription asking for sepulchral meals.

VIII. Râ, Cheperâ, Thoth and two other gods sailing across the sky in a boat. Before and behind the boat are (uræi) and a cynocephalus ape (djed) in adoration.

IX. On the projecting foot of the coffin are *ut'at* and hawk of Horus wearing disk and (djed) in a shrine. The inscriptions on each side ask for sepulchral foods.

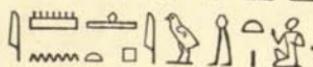


*en ka en Âusâr uaḥ māu Âmentet Uast Pa-kepu pen maâxeru nebt âmax se en
Âmen-hetepâuânt . . . t maâxeru mes nebt pa Aârru ten maâxeru.*

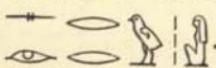
(a) Variant



(b) Variant



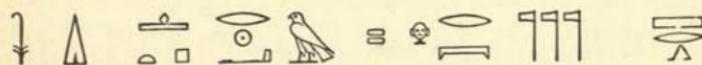
(c) Variant



The inside of the cover is blank ; it was fastened to the coffin by means of eight dowels.

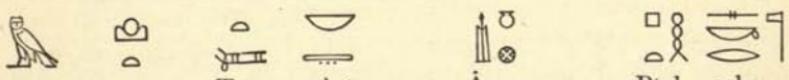
On the bottom of the coffin inside are painted : 1, The goddess Nut, standing in a persea tree pouring out water for the soul of the deceased, which stands beneath drinking it from its hands ; 2, three lines of inscription in which Osiris is entreated to grant sepulchral meals to the deceased ; 3, serpent, on the neck of which is ; and 4, Horus (?), standing wearing crown and plumes, and holding in his hands the crook , whip, , and sceptre . On the rounded end of the coffin are , on the right hand side is Nephthys standing on , on the left is Isis standing on , and on the foot .

• On the outside of the coffin, between yellow and red lines, is a line of inscription, painted in green upon a white ground, which reads :—



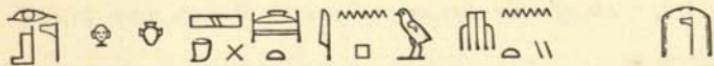
suten tā hetep Rā Heru-xuti her neteru per

Give a royal oblation Rā Harmachis, chief of the gods coming forth



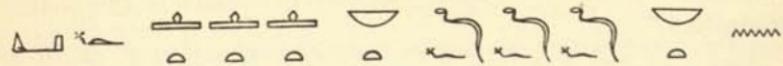
em xut Tem neb ta Ānnu Ptaḥ - seker -

from the horizon, Ātmu, lord of the land of Heliopolis, Ptaḥ - Seker -



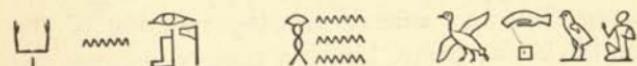
Āusār her ab šetat Ānpu xenti neter saḥ

Āusār within the tomb, Anubis at the head of the divine hall,



tā - f hetepu nebt t'efau nebt en

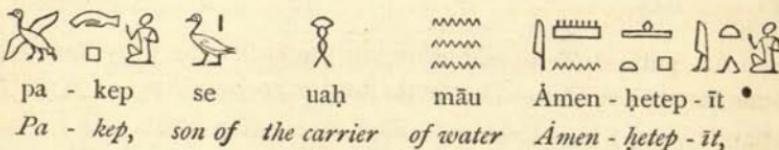
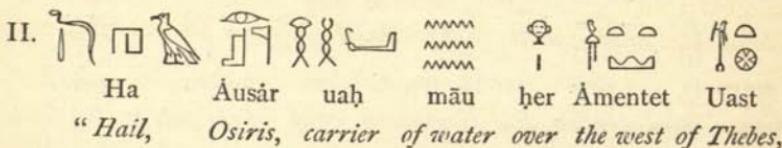
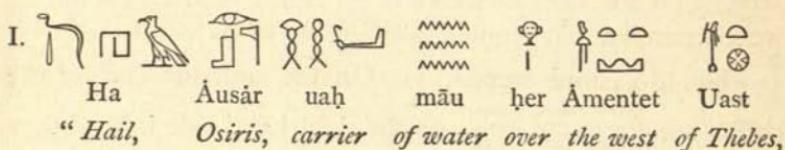
may give he offerings all, t'efau food all, to



ka en Āusār uah māu Pa - kepu.

the ka of Osiris, carrier of water, Pa - kepu.

The inner coffin, measuring 5 ft. 11 in. in length, which contains the mummy, has upon it the greater number of the scenes which are painted upon the outer coffin. The few inscriptions on the cover are of no interest, and the scenes are, if anything, more rudely drawn ; the method of ornamentation is the same. On the outside of the coffin are two perpendicular lines of inscription which read :—



maāxeru
 triumphant."

On the head are disk of the sun , beetle , *sen* , and emblems of the west , and east ; on the foot is a bull (Osiris), wearing disk and uræus, carrying mummy of the deceased upon his back ; before him is a vessel of incense . The pedestal at the back of the coffin has the emblem of stability painted upon it.

5. MUMMY AND COFFIN OF A PERSON UNKNOWN.

Mummy, of a late period, enclosed in a *cartonnage* case, the greater part of which has disappeared ; the cover of the coffin in which it was placed is also wanting. The pectoral, parts of which still remain, has painted upon it a scene in which the deceased is represented lying on a bier, beneath which are the four jars which contained the intestines of the deceased. The god of the dead, Anubis, stands by the side of the bier, and Isis and Nephthys stand at the head and foot respectively. Lower down, to the right, are two of the children of Horus, Isis, and Anubis, jackal-headed, with his whip , seated on the tomb  ; to the left are the other two children of Horus, Nephthys, and Anubis as before. Between two perpendicular rows of gods is a line of inscription which runs :—



I am unable to read any more than the first few words, and it is tolerably clear that the writer either copied a text which he could not read, or that he invented what is here written. The mummy appears to belong to the very late Roman period about A.D. 350, and it is probable that the coffin in which it now lies once belonged to some one else.

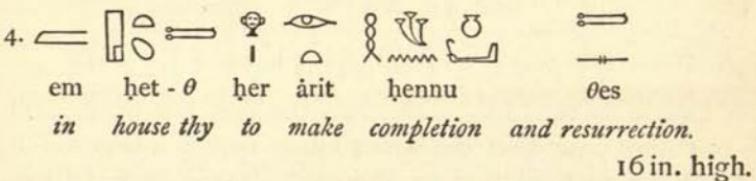
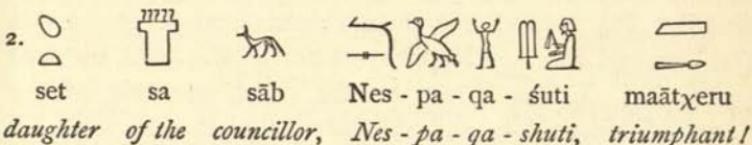
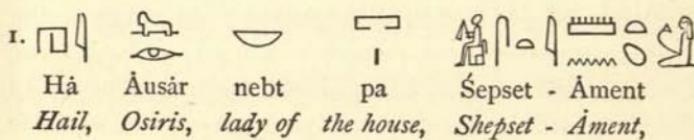
Presented to the Museum by the Hon. George Townshend.¹

CANOPIC JARS.

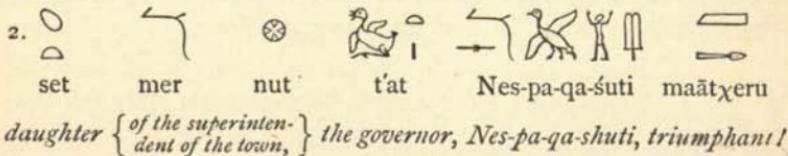
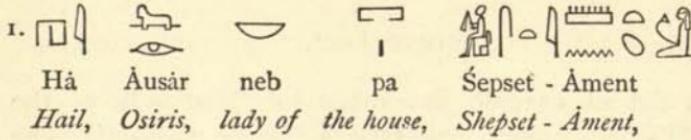
6—9. Set of canopic jars made for "the lady of the house," Shepset-Āment, daughter of Nes-pa-qa-Shuti. The inscriptions on each are inlaid in blue, and the , which is over each inscription, in dark sage-green colour.

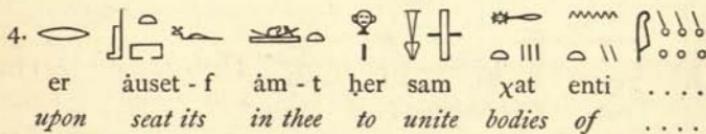
¹ See Middleton (Conyers), *Miscellaneous Works*, London, 1752, Vol. IV., p. 170, ff., and Blumenbach, J. F., *Decas Collectionis suae Craniorum diversarum Gentium Illustrata*, p. 13. Gottingae, 1790.

6. Calcareous stone jar, for holding intestines, with cover in the form of a man's head to represent Mesthā ; the face is painted yellow. On the front of the jar is inscribed :—



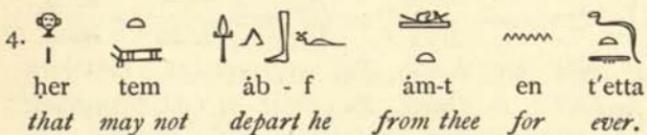
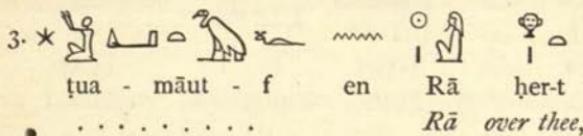
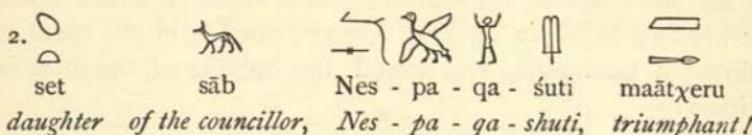
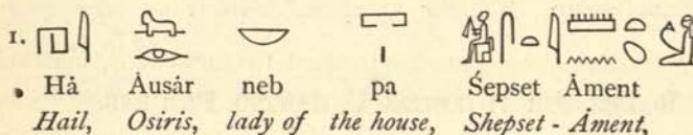
7. Calcareous stone jar, for holding intestines, with cover in the form of a dog's head to represent Hāpi ; on the front of the jar is inscribed :—





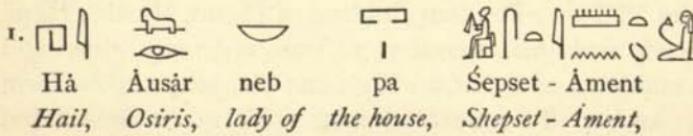
17 in. high.

8. Calcareous stone jar, for holding intestines, with cover in the form of a jackal's head, to represent Tuamāutef; on the front of the jar is inscribed :—

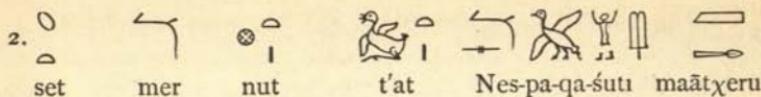


16½ in. high.

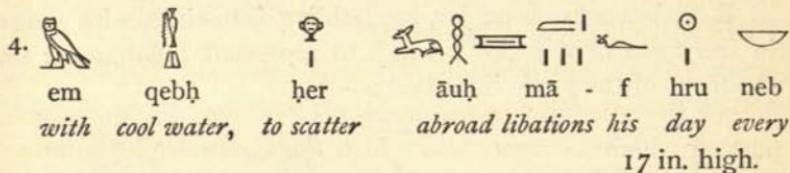
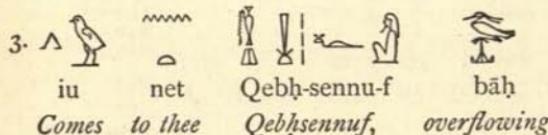
9. Calcareous stone jar for holding intestines, with cover in the form of a hawk's head to represent Qebhsennuf; on the front of the jar is inscribed :—



B. C.

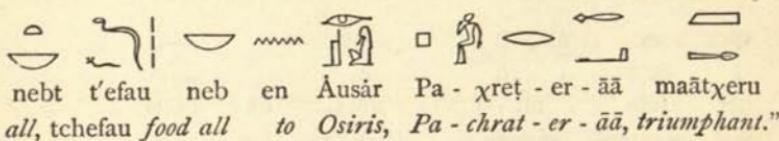


daughter { of the superinten- } the governor, Nes-pa-qa-shuti, triumphant !
dent of the town }



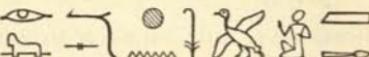
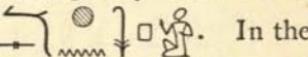
BOXES FOR HOLDING USHABTIU FIGURES.

10. Rectangular wooden box, with raised rounded ends, for holding *ushabtiu* figures. On the outside of the cover is painted a boat , and round the outside of the box is written :—



The sides of the box are kept together by wooden pegs.
Thebes, XIXth dynasty. 11½ in. x 11 in. x 6¼ in.

11. Rectangular wooden box, in the form of a shrine , on the sides of which are painted :—1. The doors of the tomb with bolts ; 2. The four children of Horus, Mesthā, Hāpi, Tuamāutef, and Qebhsennuf; 3. Standard, with disk and plumes, emblems of Osiris, and Isis and Nephthys in the form of uræi; and 4. Two bearded men and two snake-headed

gods. The figures are painted green and red upon a yellow ground. The sixteen small green glazed faience *ushabtiu* figures which are in it do not belong to the box. Each figure is $3\frac{3}{4}$ in. high, and is inscribed with one line of hieroglyphics which read :  *Ausär Nesi-χensu-pa maätxeru*, "Osiris, Nesi-Chensu-pa [chret], triumphant." Fifteen of the figures have both hands crossed over the breast, and one has the left hand only laid on the breast, while the right arm hangs straight by his side. A variant of the name which occurs is  *Ausär Nesi-χensu-pa maätxeru*. In the bottom of the box are some fragments of a papyrus and the linen in which it was wrapped ; the few traces of characters which remain on one of the pieces show that it was written during the Ptolemaic period.

Thebes, XIXth dynasty. $15\frac{1}{2}$ in. $\times 9\frac{1}{2}$ in.

12. Rectangular wooden box, in the form of a shrine  on the sides of which are painted : 1. The doors of the tomb with bolts  ; 2. Five bearded man-headed gods, each holding a knife  in his hand ; 3. *tet*, having horns, disk and plumes  , emblem of Osiris, and Isis  , and Nephthys  , in the form of serpents. Over the side on which doors of the tomb are painted are three winged disks with pendent urai, and over the other three sides is a design composed of buckles and *tets* .

Thebes, XIXth dynasty. $15\frac{1}{2}$ in. $\times 9$ in. (at base).

13. Uninscribed rectangular wooden box, with raised, rounded wooden ends; the inside and outside are covered with a thin layer of plaster. Thebes. $8\frac{1}{4}$ in. $\times 4\frac{1}{4}$ in. $\times 4\frac{1}{4}$ in.

(Presented by the late Rev. Greville J. Chester, B.A.)

14. Sepulchral wooden box, in the shape of a tomb, for holding *ushabtiu* figures, on the cover of which is inscribed in Demotic the name of the person for whom it was made. The wooden hawk which now surmounts it belongs to another box. On the sides are painted : 1. Two figures of

Anubis, standing at the doors of the tomb, and three seated figures. 2. and figures of Amseth and Hapi. 3. having on the top plumes and horns , and on each side an uraeus ; that on the right wears the white crown , that on the left wears the red crown . 4. and figures of Qebhsennuf and Tuāmāutef. The inscriptions are as follows:—

- 1.
- 2.
- 3.
- 4.

The name of the man for whom the box appears to have been made seems to occur in line 1: Hā-ser-uāt. The hieroglyphic legends are of an unusual nature, and are very roughly written.

(Presented by the late H. B. Brady, Esq.)

PTAH-SEKER-ÄUSÄR FIGURE.

15. Ptah-Seker-Osiris figure, man-headed, wearing horns, disk, and plumes ; the face is painted yellow, the head-dress blue, and the breastplate red and black upon a yellow and white ground. The figure is fastened into a rectangular stand, and is inscribed:—

suten tā hetep en Äusär xentet Ämentet neter äa neb Äbtu tā-f
perheru ah apt en Äusär Neb-se-ä-merts set ut'eb t'ex mes
ähet

The front of the stand is ornamented with  and each side with a design . In the stand, in front of the figure, is a rectangular cavity, in which was placed a portion of one of the intestines of the deceased, mummified, and wrapped in linen bandages. The cavity was closed by a wooden cover, sealed with wax, on the top of which was a wooden figure of the hawk of Horus wearing a disk; the hawk faced the figure of the god.

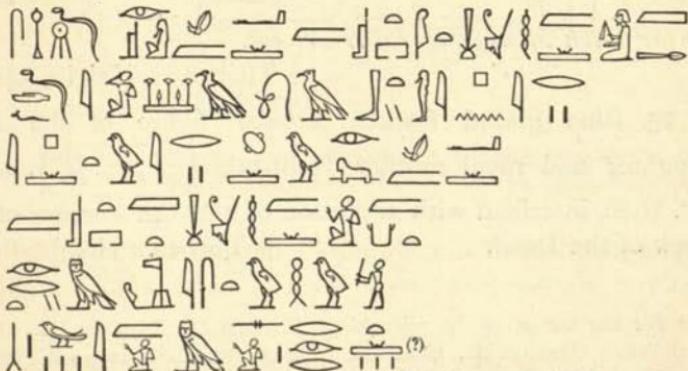
Ahmim, about B.C. 400. 23½ in. high.

USHABTIU FIGURES.

16. White limestone *ushabti* figure, with hands crossed over the breast; the face is painted red, the eyebrows and eyelashes black, and the head-dress blue with yellow stripes. It was made for    Amen-em-uāa, and is inscribed in hieratic with a version of the 6th chapter of the Book of the Dead in six perpendicular lines.

Thebes. Height, 9¾ in.

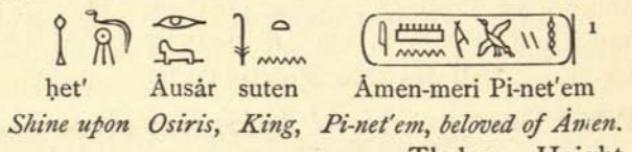
17. White limestone *ushabti* figure of Sen-net'em, an officer in the "seat of law," with hands crossed over the breast; the face is painted red, the eyebrows and eyelashes black, and the head-dress green. In the right hand is a plough , in the left a whip  and rope sack. The figure is inscribed with six lines of hieroglyphics in black, which contain a version of the 6th chapter of the Book of the Dead. They read:—



Thebes. Height, 9 in.

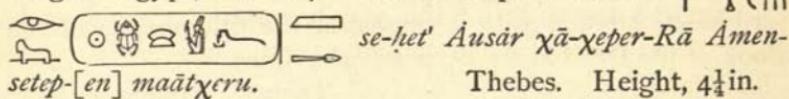
18. White limestone *ushabti* figure of Mesu; the face is red, the head-dress black, and the hands are crossed over the breast. The inscription is  Ausär Mesu,
"Osiris Mesu." Thebes. Height, 5 $\frac{3}{4}$ in.

19. Blue glazed faience *ushabti* figure of Pi-net' em II., king of Egypt, B.C. 1040. The right hand is laid upon the breast, and the left arm hangs by the side. The inscription reads:—



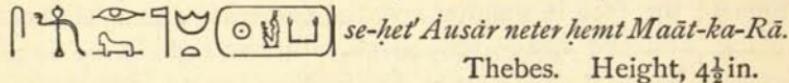
Thebes. Height, 4 $\frac{3}{4}$ in.

20. Blue glazed faience *ushabti* figure of Pi-net' em II., king of Egypt, B.C. 1040. The inscription reads:—



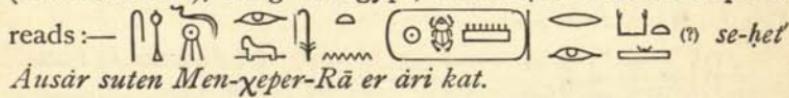
Thebes. Height, 4 $\frac{1}{4}$ in.

21. Blue glazed faience *ushabti* figure of Maāt-ka-Rā, a divine queen, about B.C. 1040. The inscription reads:—

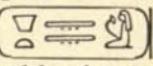


Thebes. Height, 4 $\frac{1}{2}$ in.

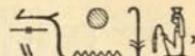
22. Blue glazed faience *ushabti* figure of Men-xepe-Rā (Pinet' em III.), king of Egypt, B.C. 1040. The inscription reads:—

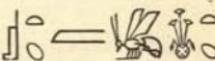


Thebes. Height, 5 $\frac{1}{2}$ in.

23. Blue glazed faience *ushabti* figure of the royal daughter and royal mother Hent-taiu , about B.C. 1040, inscribed with a version of the 6th chapter of the Book of the Dead. Thebes. Height, 6 in.

¹ For the history of the priest-kings, Pinet' em II., Pinet' em III., and the royal ladies Maāt-ka-Rā, Hent-taiu, Nesi-chensu, Auset-em-xebit, etc., see Maspero, *Les Momies Royales de Déir el-Bahari*, Paris, 1889.

24. Blue glazed faience *ushabti* figure of , Nesi-chensu, a lady of the college of Amén-Rā at Thebes, inscribed with part of the 6th chapter of the Book of the Dead. Height, 6 $\frac{3}{4}$ in.

25. Blue glazed faience *ushabti* figure of , Auset em-khabit, a queen, about B.C. 1040, inscribed with a version of the 6th chapter of the Book of the Dead. Thebes. Height, 5 $\frac{5}{8}$ in.

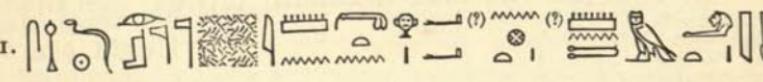
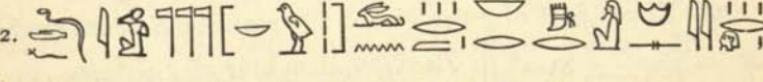
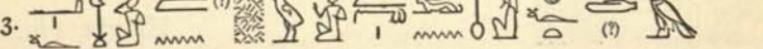
26. Blue glazed faience *ushabti* figure of , Nesi-ta-neb-asher, a princess, about B.C. 1040, inscribed with a version of the 6th chapter of the Book of the Dead. Thebes. Height, 5 $\frac{7}{8}$ in.

27-30. Four blue glazed faience *ushabti* figures, inscribed:

      
Ausär her än en Amén-pa Pen-Amén maätχeru
"Osiris, president of scribes of the Amén temple, Pen-Amén, triumphant"!

The inscription on No. 28 reads:—
      
sehet Ausär ab Pen-Amén.
Thebes. Height, 3 $\frac{7}{8}$ in.

31. Upper part of a green glazed faience *ushabti* figure made for a "divine father" of Amén, called   Menθ-em-hät, inscribed with a text different from that usually written on these figures. The fragments of the lines which remain are as follows:—

1. 
2. 
3. 



Thebes (?). Height, 7½ in.

32. Green glazed faience *ushabtiu* figures made for a scribe called *Asher*, and inscribed with a version of the 6th chapter of the Book of the Dead. Height, 7¼ in.

33. Parts of green glazed faience *ushabtiu* figures made for Uah-áb-Rā, a prophet (*neter hen*) of Bast () and superintendent of , inscribed with a version of the 6th chapter of the Book of the Dead.

Heights, 6½ in. and 4¾ in.

34. Green glazed faience *ushabti* figure made for



Áusár erpā hā Rā Heru mes cn Ut'at-Śu maāt̄xeru
“Osiris, prince, duke, Rā Heru, born of Utchat-Shu, triumphant”!

Height, 6 in.

35. Green glazed faience *ushabti* figure with illegible inscription. Height, 5½ in.

36. Bluish-green glazed faience *ushabti* figure made for Sem-Áuset, daughter of Renp-nefer. Height, 4¾ in.

37. Green glazed faience *ushabti* figure made for “Psemθek (Psammetichus)-Seteb, child of Áru-ru” Height, 5 in.

38. Upper part of green glazed faience *ushabti* figure made for Ta-Retet, daughter of Ta-Ámen Height, 4 in.

39. Green glazed faience *ushabti* figure made for Pe-tā-Nit, inscribed with the 6th chapter of the Book of the Dead. Height, 4½ in.

40. Green glazed faience *ushabti* figure made for son of *Sta-u'tat*, triumphant mes *Sta-ul'ut maātχeru*. Height, 4½ in.

41. Green glazed faience *ushabti* figure. Part of the inscription is effaced, and the other part is badly written and illegible. Height, 4½ in.

42. Green glazed faience *ushabti* figure made for a woman whose name is illegible. Presented by the Rev. C. Beult. Height, 3¾ in.

43. Fragment of green glazed faience *ushabti* figure.

44. Green glazed faience *ushabti* figure uninscribed.

Height, 2½ in.

45. Green glazed faience *ushabti* figure with illegible name. Height, 4½ in.

46. Painted red terra-cotta *ushabti* figure made for "the lady of the house," Hent-met (?) Height, 6¼ in.

47. Painted red terra-cotta *ushabti* figure made for a man whose name is illegible. Height, 5½ in.

48. Twelve uninscribed, rudely made terra-cotta and faience *ushabtiu* figures.

49. Black, red, and yellow painted wooden *ushabti* figure made for Un-nefer, a priest of Chensu, ab en Chensu Un-nefer. Height, 7¼ in.

50. Painted wood *ushabti* figure made for Pai-net'em. Height, 7¾ in.

51. Painted wood *ushabti* figure inscribed Height, 7½ in.

52. Painted wood *ushabti* figure, the characters on which appear to be modern. Height, 8½ in.

53. Painted wood *ushabti* figure uninscribed.

Height, 4¾ in.

54. Four uninscribed wooden *ushabtiu* figures.

MODELS OF OFFERINGS.

55. Red terra-cotta conical model of a cake or offering, inscribed, in relief, with the name and titles of Meri; portions of the colour with which the larger end was painted still adhere to the characters. The text reads:—

1. neter hen hes en Åmen Meri
Prophet singer of Åmen, Meri.

2. mer neter hen nu resu meht Meri
President of the prophets of the south and north, Meri.

3. mer ahet en Åmen mer set
Superintendent of the farms of Åmen, superintendent of the estates

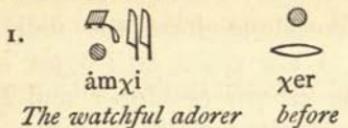
en Åmen Meri
of Åmen, Meri.

4. net em suten pa änx ut'a senb Meri
Chancellor in the royal house, life, strength, health, Meri.

5. mer ah en Åmen Meri
Superintendent of the cattle of Åmen, Meri.

Thebes. Length, 9 in., width 3¼.

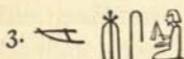
56. Red terra-cotta conical model of a cake with three lines of inscription, in relief, which read:—



The watchful adorer before



Ausár suten se en Kes (Ethiopia),



Meri - mes

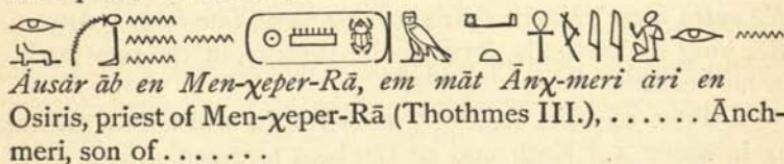
Meri - mes.¹ XVIIIth dynasty. Thebes. Length, 6½ in.

57. Red terra-cotta conical model of a cake inscribed, in relief, with figure of the deceased adoring the disk of the sun in the solar bark, and three lines of illegible hieroglyphics.

Thebes. Length, 6½ in.

SEPULCHRAL STELÆ.

58. Fragment of a limestone tablet of Ánch-meri (?), with figures of Anubis, Nephthys (?) and Thoth, in low relief, seated by the side of an altar, on which are laid three lotus flowers. Thoth is called "lord of Cher-ába." The inscriptions over the altar, and Anubis and Nephthys, are mutilated. Beneath this scene is a line of inscription which reads:—



Ausár ab en Men-χepe-Rā, em māt Ánx-meri ári en Osiris, priest of Men-χepe-Rā (Thothmes III.), Ánch-meri, son of

XVIIIth dynasty, B.C. 1600. 9½ in. x 7 in.

59. Limestone fragment inscribed with *χā mā Rā Tehuti-mes, "Thothmes, diademed like Rā," the prenomen of Thothmes I., king of Egypt, about B.C. 1633.*

¹ The cover of the coffin of this dignitary is in the British Museum (Egyptian Gallery, No. 1001). For an account of him see Brugsch, *Egypt under the Pharaohs*, Vol. I., p. 472, and Wiedemann, *Aegyptische Geschichte*, pp. 380, 394.

This fragment appears to have been cut out from one of the tombs at Thebes. XVIIIth dynasty. $21\frac{1}{2}$ in. \times 10 in.

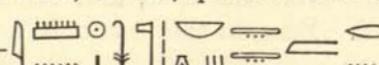
60. Fragment of fine limestone from the wall of a temple or tomb, on which, in low relief, is a figure of the hawk of Horus, wearing the crowns of Upper and Lower Egypt , standing over the signs  *ka next*, "mighty bull," which formed part of the "banner" name of the kings of the XVIIIth (?) dynasty.

Thebes or Abydos, XVIIIth(?) dynasty. 14 in. \times $6\frac{1}{2}$ in.

61. Fragment of fine limestone stele, inscribed with the figure of a king making an offering to a god; behind him stands the son "of his body,"  *en χat-f*, with libation vase. The cartouche which contained the name of the king is unfortunately mutilated. 18 in. \times 12 in.

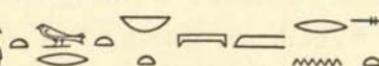
62. Rounded limestone tablet of Âmen-em-heb, inscribed with the following scenes:—

1. Winged disk with uræi. Boat of Âmen-Râ, in which is a sepulchral chest, ornamented with buckles and *tets* , containing the mummy of the deceased lying on a bier; in the front of the boat, on a standard , is a bearded lion, having horns and plumes on his head. The ends of the boat terminate in rams' heads, each of which wears a disk, crown, plumes and uræi. The inscription reads:—

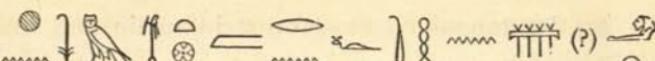
 Amen-

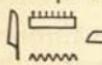
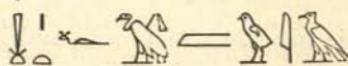
Râ suten neter neb nest taui em ren-fnefer Usr-hâu, "Âmen-Râ, king of the gods, lord of the thrones of the two lands, in his beautiful name Usr-hâu."

2. Boat of Mut, wife of Âmen-Râ, in which is a shrine as in scene 1. Each end of the boat terminates in a head of Mut, wearing crowns of Upper and Lower Egypt. The inscription reads:—



3. Boat of Chensu in Thebes, in which is a shrine as in scenes 1 and 2. Each end of the boat terminates in a hawk's head, wearing disk and uræus  . The inscription

reads :— 
Xensu em Uast em ren-f ðehen-häat.

4. Heap of offerings, before which kneels the deceased  Amen-em-heb, with both hands raised in adoration ; behind him kneels 
sent-f Mut em-uâa maât-xeru, "His sister, Mut-em-uâa, triumphant." XXIIInd dynasty. 22 in. x 16 in.

63. Limestone stele, rough hewn at sides and back, inscribed with the figure of a woman called Sent. Holding a lotus in her left hand, she stands before a table, upon which are laid a haunch of meat, , fruits, cakes  and , and flowers. Above the table is a line of inscription, which reads :—



per xeru



xa



áh



apt

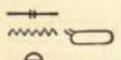


en



ámxet

Sepulchral meals, thousands of oxen and ducks for the watchful adorer



Sent



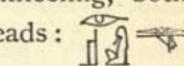
mest

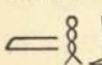
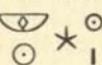


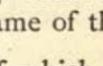
Hâpi

Sent daughter of Hâpi.

9 in. x 8½ in.

64. Limestone pyramidion, on the four sides of which are inscribed :—1. The deceased Ámsu-em-heb kneeling, both hands raised in adoration. The inscription reads : 

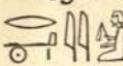
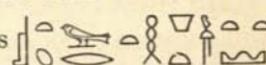
    *Ausar Ámsu-em-heb tuau Râ Heru-xuti em uben-f*, "Osiris, Ámsu-em-heb. Adoration to Râ Harmachis when he shines."

2. Deceased kneeling as before, repetition of his name and  *tuau Râ*, "Adoration to Râ." 3. Scene as on side No. 2. 4. Heaven, and the sun's disk on the horizon   , on each side of which is



Thebes, XXVIth dynasty. Length of side, 20in. ; base, 13in.

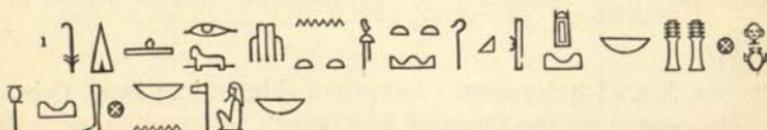
(Presented by the Dean of Ely, 1827.)

65. Rectangular soft stone stele, made and inscribed for  Rāi ; the inscriptions on the top right hand corner are mutilated. On the upper half is a figure of Osiris, seated, holding  and  in his hands ; on the back of his throne is the hawk of Horus, and behind stands  "Isis, great lady, mistress of Amenta," wearing plumes. Before Osiris is a table of offerings, and by its side stands the deceased making an offering of lotus flowers and incense to the god. The inscription above reads, "May Osiris, at the head of Amenta, prince of the underworld, lord of Tētēt, within Abydos, lord of every god, give a royal oblation."¹ The mutilated inscription above the deceased Rāi states that he was "superintendent of the storehouse," and "triumphant before the lord of Amenta."

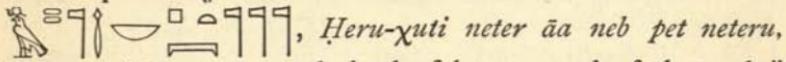
On the lower half of the stele is represented a table of offerings, to the left of which sit         *Ausär her* *en neb pet Rāi*, "Osiris Rāi, chief of the storehouse of the lord of heaven," and       *nebt pa Taθā*, "the lady of the house Taθā." The deceased Rāi and Pepi hold the *χerپ* sceptre  in their hands. To the right of the table sit         *Ausär Pepi maät-χeru neb àmχi*, "Osiris Pepi, triumphant, lord of watchful adoration," and          *qemā en neb nehet resu Tai maätχeru*, "Tai, the lady of the college of the lord of southern sycamore, triumphant"!

XXVIth dynasty. 3 ft. 6 in. × 2 ft. 2 in.

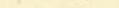
66. Upper part of a rounded sandstone stele on which are inscribed :—1. Winged disk, with uræi, having  hanging



from the neck of each; under each wing is inscribed 
Behutet neter āa, "Behutet, great god." 2. The deceased, a woman, standing by the side of a table, and a libation vase on stand, adoring Rā-Harmachis,  who wears  and holds  and  in his hands. The inscription reads:—

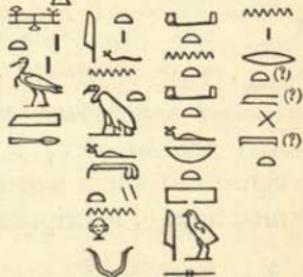


"Harmachis, great god, lord of heaven and of the gods." 3. The deceased adoring the god Tmu, who wears the crowns of the north and south, and holds  and  in his hands.

The inscription reads :—  Tmu neb ttau *Annu*, “Atmu, lord of the two lands and Heliopolis.” These scenes are divided from the inscription which occupied the lower part of the tablet by a line of *χakeru* ornaments, .

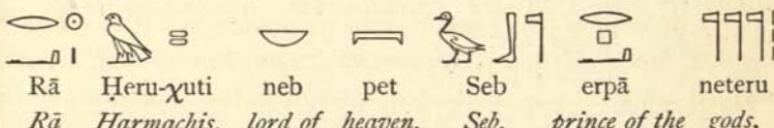
This tablet was made during the period immediately preceding the Ptolemies. $14\frac{1}{2}$ in. $\times 11\frac{1}{4}$ in.

67. Upper part of a rounded, roughly made limestone stele on which are inscribed Ω *sen*, , and two lines of inscription which entreat the god Osiris to give sepulchral meals to the deceased,                   



Ahmîm, 11 in. x 7 $\frac{5}{8}$ in.

68 Limestone stele of Er-árit-ru (?) inscribed with winged disk and pendent uræi, and a scene in which the deceased lady is represented standing with her son (?) by the side of a table of offerings, with both hands raised in adoration to Rā, hawk-headed, and wearing ☽. The inscription reads:—



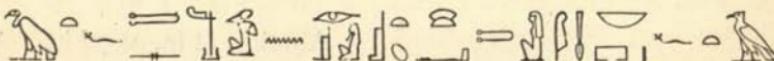
The image shows a row of Egyptian hieroglyphs corresponding to the transcription below. From left to right, the symbols represent: a wavy line, a staff with a crossbar, a circle with a dot, a bowl, a staff with a vertical bar, a wavy line with a loop, a bracket-like shape with wavy lines, the phonetic value [m̩w̩], a vertical staff with a crossbar, another wavy line with a loop, and finally a stylized eye.

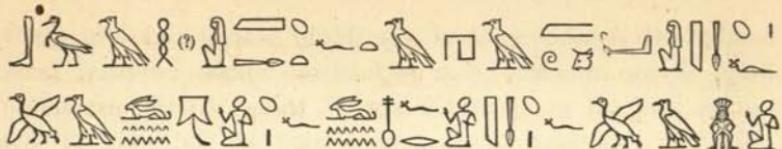


On the side is  Rā neter āa neb pet,
“Rā, great god, lord of heaven.”

Ahmîm. Ptolemaic period. $11\frac{1}{2}$ in. \times 7 in.

69. Rounded limestone stele, on the upper part of which are inscribed Isis , Osiris, lord of eternity , and the deceased, who says, "ka of , triumphant"! Beneath are the figures of three women and one man, and above them are nine lines of inscription which read:—

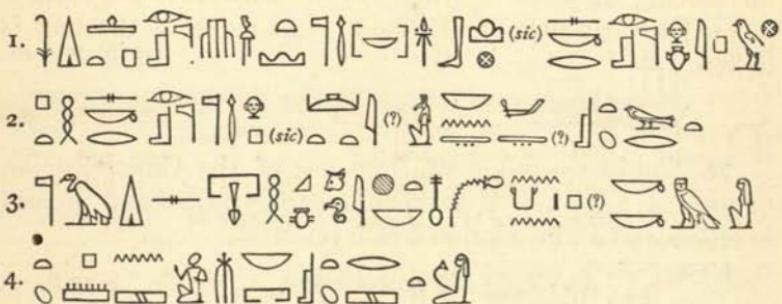




*Mut-f ḥes en Ausar Auset ḫāθ maāt̄heru neb pa-f Tabah
maāt̄heru set-f Tahamu maāt̄heru se-f Pa-unen se-f Unnefer
maāt̄heru se-f Pa-Bes.* I. His mother was Auset-chāā-th,
a singer of Osiris, triumphant! Tabah was the lady of his
house, triumphant! Tahamu was his daughter, triumphant!
Pa-unen was his son, Un-nefer was his son, triumphant!
Pa-Bes was his son, triumphant!

Ahmîm, Ptolemaic period. 16 in. x 8½ in.

70. Rounded limestone stele of Pekkem, on the upper part of which is a scene in which the deceased is standing by the side of a table of offerings adoring Osiris, Isis, and Nephthys. Above is the winged disk with pendent uraei, and below are four lines of partly erased inscription which read:—



1. *Suten hetep ṭa Ausar ḫent Amenta neter āa neb Abtu
Seker Ausar her ab Apu*

2. *Ptah-Seker-Ausar neter āa her ḫāt̄et Anpu neb en
ta-serta Auset urt*

3. *neter mut ṭā-s perxheru ḥeq ḥā apt ḥāxet neb nefer ab
en ka en p kekem*

4. *set P-mens̄ mes neb pa Auset-rešt.*

"May Osiris, at the head of the underworld, the great god, lord of Abydos, and Seker-Osiris within Apu (Panopolis), and Ptah-Seker-Osiris, great god, resident of the

tomb, and Anubis, lord of the Holy Land, and Isis, great lady, divine mother, give sepulchral meals of beer, beef, ducks, and all good and beautiful things to the genius of P-kekem, daughter of P-mensh, born of the lady of the house, Auset-reshet."

Ahmîm, Ptolemaic period, 16 in. x 12 in.

71. Upper part of a stone stele. Deceased, seated, holding a flower  to his nose, and his son, standing by the side of a table of offerings, pouring out a libation  before him. Above are the two *ut'ats*  and *Q šen*.

From Karnak. 6½ in. x 4¾ in.

72. Sandstone fragment, from one of the Ptolemaic temples of Egypt, with figures in relief of the three spirits of the dawn.

10 in. x 6 in.

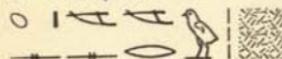
73 Sandstone fragment, from one of the Ptolemaic temples of Egypt, with parts of two lines of inscription in

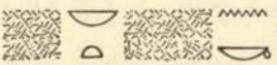
relief.



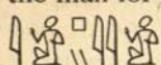
10½ in. x 6 in.

74. Sandstone fragment, from one of the Græco-Roman temples of Egypt, with a serpent wearing crown and plumes in relief, and an inscription which reads:—

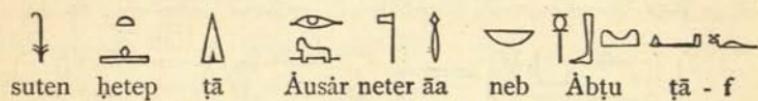
 se-s mer-s meru. 20½ in. x 15 in.

75. Rounded sandstone stele, the front of which has been painted a bright red colour. On it are inscribed: 1. The goddess Isis, wearing disk and horns, and holding in her hand the sceptre  *uat'*; before her is a table loaded with offerings. Above is inscribed  [Isis] lady of

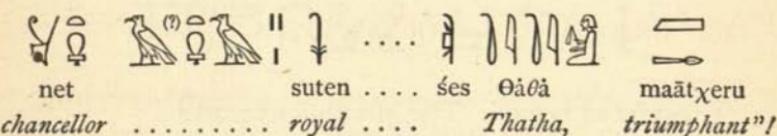
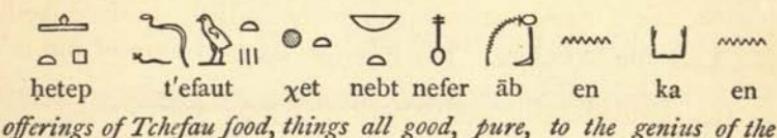
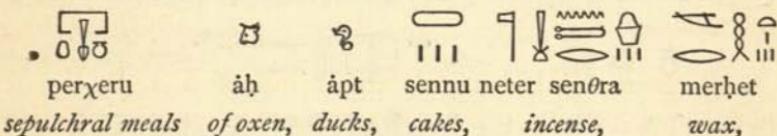
..... 2. The deceased standing by the side of a table of offerings, making an offering. Behind him stand his wife and son holding  *nif* in the right hand, and a palm branch in the left. The names of all three are much effaced, but that of

the man for whom the tablet was made appears to have been
 Äpepi. The right hand bottom corner of the tablet is broken away.
 12 in. x 9 in.

76. Limestone tablet of Thatha, in the form of a door, the upper part of which is in the form of a cornice of palm leaves, painted in green and red. The first two lines of inscription read :—



"May give royal oblation Osiris, god great, lord of Abydos, may give he



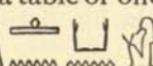
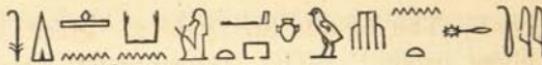
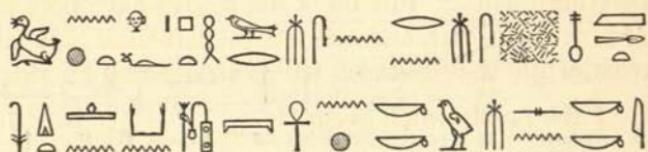
Beneath are the following scenes :— I. Table of offerings
 , on the left of which is seated the deceased; on the right is a young man standing with one arm raised, and by his side an older man seated at a table of offerings. Over the standing figure is inscribed
 suten hetep tā en ka en ari åt abu sens mes
 en Ki, " Give a royal oblation to the genius of the guardian of the hall, the controller, born of Ki"; and over the seated

figure behind him  (?) suten tā hetep en ka en ari at abu xent-xaθi-hetep maāxeru mes en Tenkth (?).

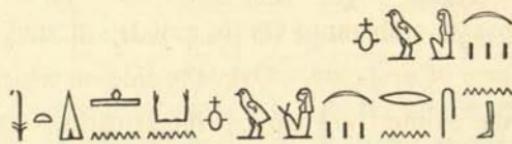
2. Two men seated at table of offerings, above which is inscribed:—



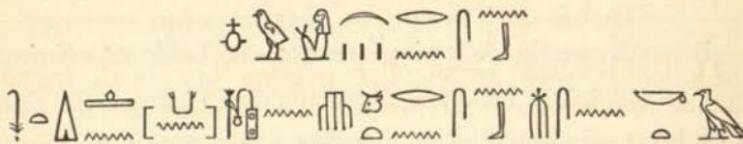
3. Scene as before. The inscriptions read:—



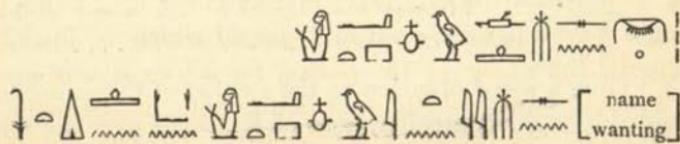
4. Scene as before. The inscriptions read:—

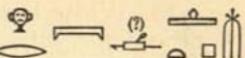
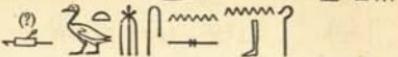


5. Scene as before. The inscriptions read:—



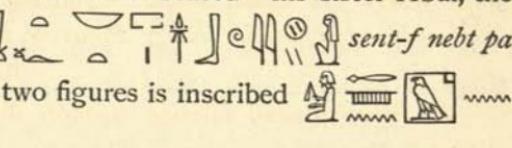
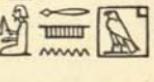
6. Scene as before. The inscriptions read:—



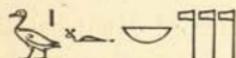
7. Table of offerings. On the left is  and on the right  2 ft. x 14½ in.

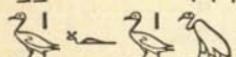
Presented by the late Very Rev. G. Peacock, Dean of Ely, 1840.

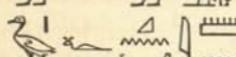
SEPULCHRAL STATUES OF KAREMĀ AND ABUI.

77. Seated figure of the scribe Karemā, surnamed *Ker-Uast*, "the landlord of Thebes," holding a palette and reeds in his right hand, and a whip in his left; both hands are crossed over the breast. By his side is seated "his sister Abui, the lady of the house,"  *sent-f nebt pa* *Abui*. Between the two figures is inscribed 

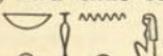
On the two sides of the seat are upright figures of his four sons in relief, each holding a lotus flower in one of his hands. The inscriptions read:—

 *sef Neb-neteru*, "his son Neb-neteru."

 *sef Se-mut*, "his son Se-mut."

 *sef Qen-Àmen*, "his son Qen-Àmen."

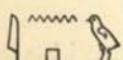
 *sef Mâ-hu*, "his son Mâhu."

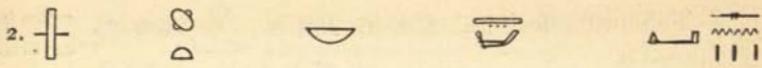
In front of the seat are the unnamed figure of a boy painted in red, and that of a woman holding a lotus flower; she is called .

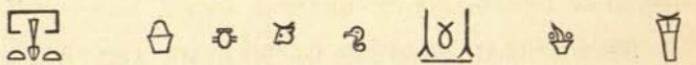
On the back of this group is inscribed:—

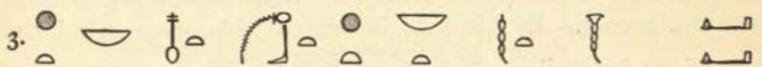
					
Suten	tâ	hetep	Àusâr	xent	Àmenti

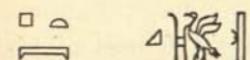
May give a royal oblation, Osiris, at the head of the underworld

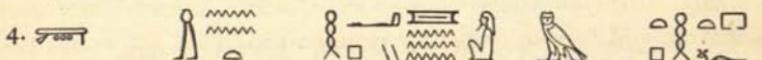

Anpu
and Anubis

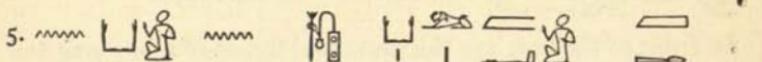
2. 
 ám ut neb Ta-ser tā-sen
in the sarcophagus, lord of the Holy Land, may give they

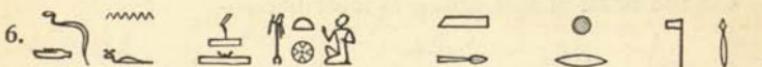

 pert xerut ta heq áh apt menxet neter sentrà merhet
sepulchral meals, cakes, beer, oxen, ducks, bandages, incense, wax,

3. 
 xet neb nefert ábt xet neb net'emet bener tātā
things all beautiful, pure, things all sweet and pleasant, of the gifts of


 pet qem
heaven, of the products of

4. 
 ta ánnet Hāpi em tephet - f
earth, of the bringing of Hāpi out of storehouse his,

5. 
 en ka en än Ka - re - mā maātχeru
to the ka of the scribe Karema, triumphant!

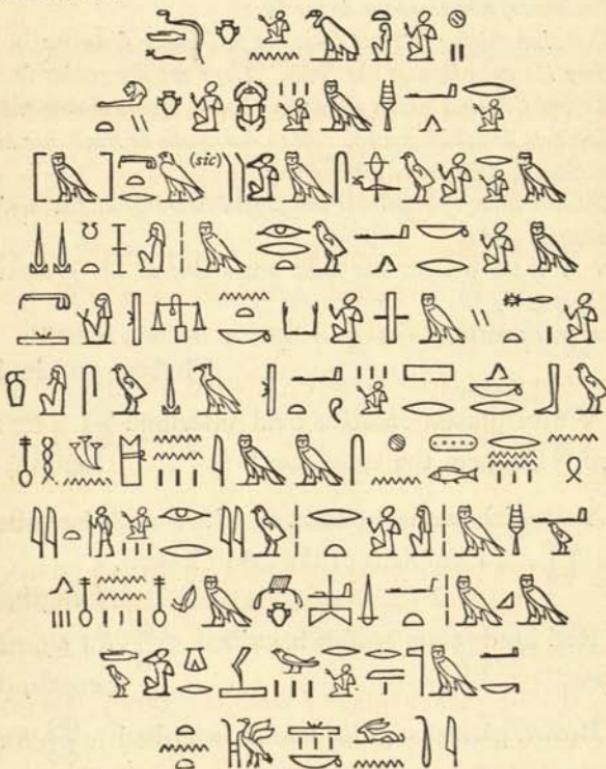
6. 
 t'et - nef ker - Uast maātχeru xer neter āa
called is he, "landlord of Thebes," triumphant before the god great.

Above the inscription are  and ; the hieroglyphics are inlaid in blue.

Thebes. XIXth dynasty. Height, 15 $\frac{1}{4}$ in.

SCARABS FROM MUMMIES AND RINGS, ETC.

78. Green stone scarab, with setting of gold, inscribed on the base with the 30th chapter (B) of the Book of the Dead. The text reads :—



TRANSLITERATION.

1. T'et-f áb-á en mut-á sep sen
2. hāti-á χeperu-á em āhā er-á
3. [em] meteru em se-χesefu er-á em
4. t'at'anut em áritu āk er-á em
5. bah ári māχait entek ka-á ámi χat-á
6. χnemu se-ut'a āt-á per-k er bu
7. nefer hēn en n ám em sexen ren-n en
8. šenit áriu ret em āhāu
9. nefer en n nefer setem áu áb ut'ā t'eṭtu em qem-
10. tu ḫer er-á erma neter māk
11. tent-k un-θā

TRANSLATION.

1. Says he, "O heart mine of my mother! O heart mine of my mother!"
2. O heart mine of my evolutions! Let there be no obstruction to me
3. in evidence, nor stoppage to me by
4. the divine chiefs; mayest thou not fall away from me
5. before the guardian of the Scale. Thou art my genius in my body.
6. The god Chnemu makes strong my limbs. Come thou to the place of
7. happiness to which we go. May not make to stink our name
8. the Shenit, who make men strong.
9. Pleasant to us, pleasant is the joyful hearing at the weighing of words. May
10. not be made against me false accusation in the presence of the great god!
11. Verily, exceedingly mighty art thou when thou risest!"

Thebes. 2 $\frac{3}{8}$ in. long.

79. White glazed steatite oval inscribed Cheperā-men, "Cheperā the stablisher." Length, $\frac{1}{2}$ in.

80. Yellowish bronze glazed steatite scarab inscribed with a beetle , the emblem of the god Cheperā. Length, $\frac{5}{8}$ in.

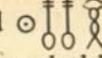
81. Red hard-stone scarab inscribed Rā tet, "Rā, the stable one." Length, $\frac{9}{16}$ in.

82. Brown glazed steatite scarab inscribed Rā-χeper, "Rā the creator." Length, $\frac{5}{8}$ in.

83. Yellow paste scarab inscribed Rā-neb, "Rā the lord." Naucratis. Length, $\frac{1}{2}$ in.

84. Light blue glazed steatite scarab inscribed with kneeling king, and Rā ānχ nefer hes, "Rā the bestower of a happy life." Length, $\frac{3}{4}$ in.

85. Brownish-green glazed scarab inscribed Rā men taiu neferu, "Rā establishing the two lands [by his] beauties." Length, $\frac{3}{4}$ in.

86. Steatite scarab inscribed  *Rā-neferu-uh*, "Rā the bestower of beauties." Around this name, or motto, are a double set of  *ānχ tēt ānχ*, "life, stability, life."

Length, $1\frac{5}{16}$ in.

87. Yellow glazed steatite scarab inscribed  *Āmen-Rā.*" Length, $\frac{5}{8}$ in.

88. Green glazed faience oblong plaque. Obverse, figure of god holding  *ānχ* in his right hand; reverse, the name  *Āmen-Rā*, "Amen-Rā." Length, $\frac{3}{4}$ in.

89. White glazed steatite scarab inscribed  *Āmen-Rā.* Length, $\frac{3}{4}$ in.

90. Green glazed faience human-headed scarab inscribed  *Āmen-Rā.* Length, $1\frac{1}{8}$ in.

91. Brownish-gray glazed steatite scarab inscribed   *Āmen-Rā (?)*. Length, $\frac{3}{4}$ in.

92. Lapis-lazuli oval. Obverse  *Āmen-Rā.*
Reverse 
Length, $1\frac{1}{8}$ in.

93. Gray glazed steatite scarab inscribed   *Āmen-Rā neter nefer neb taiu*, "Āmen-Rā, beautiful god, lord of two worlds." Length, $\frac{3}{4}$ in.

94. Green glazed faience scarab inscribed  *Āmen-Rā neb maāt*, Āmen-Rā, the lord of law." Length, $\frac{5}{8}$ in.

95. Brown glazed steatite scarab inscribed  *Heru.* Length, $\frac{1}{2}$ in.



96. Gray glazed steatite scarab inscribed with  *Āmsu*, and curved line ornament. Length, $1\frac{7}{16}$ in.

97. Greenish-yellow glazed steatite scarab, inscribed with the names of the gods Ptah and Maāt, Length, $\frac{9}{16}$ in.

98. Light blue glazed faience scarab, inscribed with Neith and two uræi Naucratis. Length, $\frac{7}{8}$ in.

99. Brown glazed steatite scarab inscribed Chensu em sa, "Chensu is protector." Length, $\frac{1}{2}$ in.

100. Whitish glazed steatite scarab inscribed with two uræi, double emblem of the god Cheperā, and the name Nefer hetep. Length, $\frac{5}{16}$ in.

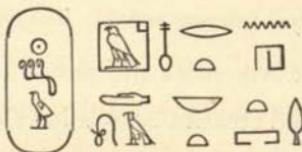
101. Yellow composition scarab inscribed with figure of the god Bes Naucratis. Length $1\frac{1}{8}$ in.

102. Yellow glazed steatite scarab inscribed with a figure of the god Bes and two uræi. Length, $\frac{7}{8}$ in.

103. Dark brown glazed steatite scarab inscribed with figure of the god Bes, and a lion-headed god, wearing the feather on his head. Length, $1\frac{1}{8}$ in.

SCARABS INSCRIBED WITH NAMES OF KINGS.

104. Black stone cylinder, pierced, inscribed with the name of Sahu-Rā, the second king of the Vth dynasty, about B.C. 3533.



Sahu-Rā. Hethert tua nefert nebt Nehet
"Sahu-Rā. Hathor, beautiful, lady of the Sycamore."

Length, $\frac{5}{8}$ in.

105. Gray glazed steatite scarab inscribed with cartouche containing *Rā-neb-cheru*, the prenomen of Menthuhetep V., king of Egypt, about B.C. 2500. Length, $\frac{1}{2}$ in.

106. Light green glazed Egyptian faience scarab inscribed *ka-cherper-Rā*, on each side of which are On the back of the scarab is a head of Hathor (?) wearing plumes and head-dress. The characters on the cartouche are probably meant to recall those forming the prenomen of Usertsen I., *Rā-cherper-ka*, the second king of the XIIth dynasty, B.C. 2433. Length, $1\frac{1}{2}$ in.

107. White glazed steatite scarab inscribed *i.e. cherper-ka-Rā*, prenomen of Usertsen I. (?)
Length, $\frac{9}{16}$ in.

108. Steatite cylinder inscribed *Nub-kau-Rā*, the prenomen of Amenemhat II., third king of the XIIth dynasty, B.C. 2400. Length, $\frac{3}{4}$ in.

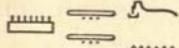
109. Gray-green glazed steatite scarab inscribed with figure of an animal holding a sceptre, child with his finger in his mouth, and cartouche containing the prenomen of Ka-mes, *Uat-cherper-Rā*, king of Egypt about B.C. 1700. Length, $\frac{11}{16}$ in.

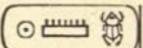
110. Green glazed steatite scarab inscribed *Men-cherper-Rā hetep her maāt*, "Men-cherper-Rā resting upon Law." The cartouche contains the prenomen of Thothmes III., king of Egypt, B.C. 1600. Length, $\frac{5}{8}$ in.

111. Cobalt-blue glazed steatite scarab inscribed *Suten Rā-cherper-men*, "king Rā-cherper-men" (Thothmes III.?). Length, $\frac{1}{2}$ in.

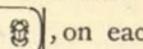
112. Yellowish-gray steatite plaque. Obverse, title of Thothmes III., *ānχ Heru ka*, "living Horus,

bull [mighty]," and seated figures of Rā  and Horus. Reverse, double prenomen of Thothmes III. $1\frac{3}{4}$ in. $\times 1\frac{1}{4}$ in.

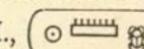
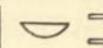
113. Gray glazed steatite scarab, inscribed with prenomen of Thothmes III., figure of the goddess Maāt , and  ○ *men taiu setep en Rā*, "establisher of the two lands, chosen of Rā." Length, $\frac{3}{4}$ in.

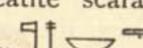
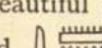
114. Brown glazed hard-stone scarab, inscribed with the prenomen of Thothmes III.,  *Rā-men-χepe*.

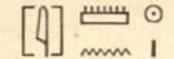
Above it are a lion , and uræus , and on each side is an uræus wearing a disk. The scarab is ram-headed, and on each wing is a winged uræus. The hieroglyphics are lighter in colour than the groundwork of the base. Length, $1\frac{5}{8}$ in.

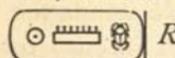
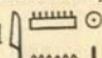
115. Yellow glazed steatite scarab, inscribed with:—
1.  *χepe*,  *heq*, and  *ārat*, i.e., the emblems of creation, rule, and divinity; 2. cartouche containing prenomen of Thothmes III., , on each side of which is a vulture; and 3. beetle , on each side of which is an uræus .

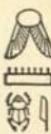
Length, $1\frac{3}{4}$ in.

116. Gray glazed steatite scarab inscribed with cartouche containing the prenomen of Thothmes III., , and the title  *neter neb taiu*, "god, lord of the two countries," and a bearded, man-headed sphinx , and an indistinct object. Length, $1\frac{1}{6}$ in.

117. Yellow glazed steatite scarab inscribed with the prenomen of Thothmes III.,  *neter nefer neb taiu*, "beautiful god, lord of the two earths," and the name of the god  *Āmen-Rā*, "Āmen-Rā." Length, $\frac{5}{8}$ in.

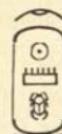
118. Yellow glazed steatite scarab inscribed with the prenomen of Thothmes III., double *maāt* , and the name of the god  *Amen-Rā*, "Amen-Rā." Length, $\frac{5}{8}$ in.

119. Brown glazed steatite scarab, inscribed with the figure of a king, crowned and holding , the emblem of rule, in his left hand, the prenomen of Thothmes III.,  *Rā-men-χepe*, and the name of the god  *Amen-Rā*. Length, $\frac{1}{2}$ in.

120. Green glazed steatite scarab inscribed  *Rā-men-χepeā*, the prenomen of Thothmes III.

Length, $1\frac{1}{16}$ in.

121. Brown glazed steatite scarab inscribed with double prenomen of Thothmes III., and  *χepe uā χepe*, "Cheperā, only one, creator." Length, $1\frac{1}{8}$ in.

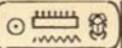
122. Green glazed steatite scarab inscribed with the prenomen of Thothmes III.  on each side of which are two uraei. Length, $\frac{1}{2}$ in.

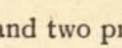
123. Yellow glazed steatite scarab, inscribed with double prenomen of Thothmes III., and  *neter nefer neb tāiu*, "Beautiful god, lord of the two lands." Length, $1\frac{3}{8}$ in.

124. Brown glazed steatite scarab inscribed with prenomen of Thothmes III., and  *hetep her maāt*, "resting upon law." Length, $1\frac{1}{8}$ in.

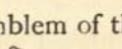
125. Yellowish-green glazed square steatite plaque. Obverse, a tree, on each side of which are two apes. Reverse, *Rā-men-χepe*, enclosed in a square border.

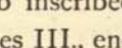
$1\frac{3}{8} \times 1$ in.

126. Light brown glazed steatite scarab inscribed with the prenomen of Thothmes III., (○ ), *Rā-men-xeper*, scarab  *xeper*, and double .
Length, $\frac{3}{4}$ in.

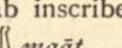
127. Brown glazed steatite scarab inscribed with a winged disk, cartouche containing the prenomen of Thothmes III., (○ ), figure of the god Bes, and two prisoners.
Length, $1\frac{1}{4}$ in.

128. Dark gray glazed steatite scaraboid with two winged disks  and the prenomen of Thothmes III. On the upper side are spiral ornaments.
Length, 1 in.

129. Green glazed steatite scarab inscribed with winged disk, cartouche containing the prenomen of Thothmes III., (○  ○ (sic) ), and beetle , emblem of the god Cheperā, on each side of which are an uraeus  and  *neb*.
Length, $1\frac{7}{8}$ in.

130. Gray glazed steatite scarab inscribed ○  *Rā-men-xeper*, the prenomen of Thothmes III., enclosed in border of spiral ornament.
Length, $\frac{5}{8}$ in.

131. Brown glazed steatite scarab inscribed with the prenomen of Thothmes III., *Rā-men-xeper*, a sphinx , and an indistinct sign.
Length, $\frac{5}{8}$ in.

132. Brown glazed steatite scarab inscribed ○  *Rā-men-xeper* and the emblem of Law,  *maāt*.
Length $\frac{5}{8}$ in.

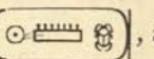
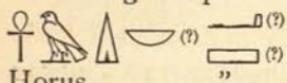
133. Dark gray steatite cowroid inscribed with the prenomen of Thothmes III. and floral ornaments.
Length, $2\frac{1}{8}$ in.

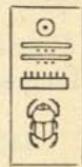
134. Light yellow glazed scarab inscribed with the prenomen of Thothmes III., jackal (Anubis), and mouse (?).
Length $\frac{5}{8}$ in.

135. Green glazed steatite scarab inscribed with the prenomen of Thothmes III., and winged disks with uræi.
Length, $\frac{5}{8}$ in.

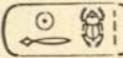
136. Greenish-gray steatite scarab inscribed with the prenomen of Thothmes III., on each side of which is an uræus , below is a winged beetle with asps. Length, $\frac{5}{8}$ in.

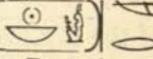
137. Yellow glazed steatite scarab inscribed with the prenomen of Thothmes III. and vulture. Length, $\frac{1}{2}$ in.

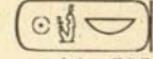
138. Gray glazed steatite scarab inscribed with a cartouche containing the prenomen of Thothmes III., , and  $\ddot{a}n\chi$ Heru tā "the living Horus." Length, $\frac{3}{4}$ in.

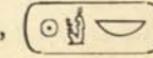
139. Blue glazed steatite plaque. Obverse, figure of the god Set and king; reverse, slightly rounded, inscribed $Rā-taiu(?)men-\chi\epsilon\pi\epsilon r$. Thothmes III(?)


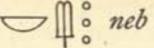
Length, $\frac{3}{4}$ in.

140. Green glazed steatite oval, obverse, β $ma\bar{a}t$, emblem of "law," and  $\ddot{A}a-\chi\epsilon\pi\epsilon r u-Rā$, the prenomen of Amenophis II., king of Egypt, B.C. 1566. Reverse, figure of the god Ptah  and the legend \square  p $h\bar{r}\bar{a}$ nefer, "the beautiful face." Length, $\frac{9}{16}$ in.

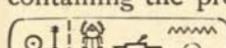
141. Gray glazed steatite scarab inscribed  $Neb-Ma\bar{a}t-Rā mer en Uast$, "Neb-ma\bar{a}t-Rā beloved of Thebes." The cartouche contains the prenomen of Amenophis III., B.C. 1500. Length, $1\frac{5}{8}$ in.

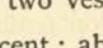
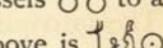
142. Steatite scarab inscribed $Neb-ma\bar{a}t-Rā$ . The cartouche contains the prenomen of Amenophis III., B.C. 1500. Length, $\frac{5}{8}$ in.

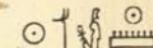
143. Green glazed steatite scarab inscribed with cartouche containing the prenomen of Amenophis III.,  $Neb-ma\bar{a}t-Rā$, on each side of which is an uræus wearing a disk. Length, $\frac{5}{8}$ in.

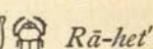
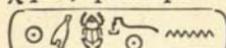
144. Blue glazed steatite scarab inscribed with cartouche containing the prenomen of Amenophis III.,  *Neb-maāt-Rā*, and  *neb šuti*, "lord of plumes."

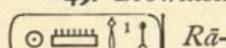
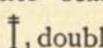
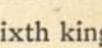
Length, $\frac{1}{8}$ in.

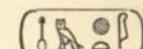
145. Green glazed steatite scarab inscribed with cartouche containing the prenomen of Chut-en-āten or Amenophis IV.,  *Rā-neferu-χepera-uā-en-Rā*, king of Egypt, about B.C. 1500. Length, $\frac{1}{2}$ in.

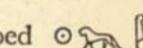
146. Yellow glazed steatite scarab (broken), on which is inscribed the figure of a king offering two vessels  to a cynocephalus ape wearing disk and crescent; above is  *Usr-maāt-Rā*, perhaps part of the prenomen(?) of Rameses II., king of Egypt, B.C. 1333. Length, $\frac{3}{4}$ in.

147. Pink glazed steatite scarab inscribed  *Rā-usr-Maāt setep en [A]men-Rā*, perhaps the prenomen of Osorkon II., king of Egypt, B.C. 866. Length, $\frac{9}{16}$ in.

148. Gray glazed scarab inscribed with  *Rā-het'-xepe*, perhaps a part of the prenomen of Oekeleth II.,  *Het'-xepe-Rā setep-en-Rā*, the sixth king of the XXIInd dynasty, B.C. 833. Length, $\frac{1}{2}$ in.

149. Brownish yellow glazed steatite scarab inscribed  *Rā-men-āa-nefer*, double , double uraeus , and  Length, $\frac{3}{4}$ in.

150. Dark gray steatite scarab inscribed  *Nefer em χet maāt*. Length, $\frac{11}{16}$ in.

151. Yellow glazed steatite scarab inscribed  *Rā-neb-maāt*. Length, $\frac{1}{2}$ in.

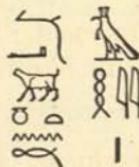
¹ We might read  *uat'*.

SCARABS INSCRIBED WITH THE NAMES OF PRIVATE PERSONS.

152. Gray glazed steatite scarab inscribed on base with
 ○ Rā-Sebek(?)neb. Found at Ephesus.
 Length, $\frac{7}{16}$ in.

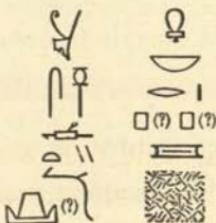
153. Light green glazed scarab inscribed suten rex,
 "royal kinsman." Length, $\frac{9}{16}$ in.

154. Light gray glazed steatite scarab inscribed



Length, $\frac{7}{8}$ in.

155. White glazed steatite scarab inscribed on base



Length, $\frac{7}{8}$ in.

156. Light gray glazed steatite scarab inscribed



Length, $\frac{7}{16}$ in.

157. White glazed steatite scarab inscribed net mer pa ser(?) Ākā, "Ākā, the chancellor, president of the temple. . . ." Length, $\frac{7}{8}$ in.

158. Brown glazed steatite scarab inscribed



Length, $\frac{11}{16}$ in.

159. Composition scarab inscribed



Length, $\frac{7}{8}$ in.

160. Yellow glazed steatite scarab inscribed



Length, $\frac{5}{8}$ in.

161. Yellow paste scarab inscribed *Psemθek,*
"Psammetichus." *Naucratis.* Length, $\frac{1}{2}$ in.

162. Yellow glazed steatite scarab inscribed *hes*
Āmen (?) uat' p uat', "favoured one of Āmen."
Length, $\frac{9}{16}$ in.

163. Gray glazed steatite scarab inscribed *āb Āmen-Rā,* "a priest of Āmen-Rā." Length, $\frac{1}{2}$ in.

164. Light blue glazed steatite scarab inscribed *āb Āmen-Rā,* "priest of Āmen-Rā." Length, $\frac{1}{2}$ in.
^(sic)

165. Steatite scarab inscribed *hes Āmen,* "the favoured
one of Āmen." *Naucratis.* Length, $\frac{7}{16}$ in.

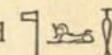
166. Yellowish-green glazed paste scarab inscribed *se Rā,* "child of Rā." *Naucratis.* Length, $\frac{7}{16}$ in.

167. Gray glazed steatite scarab inscribed  *hes . . .*
flower(?), and a figure of some animal. Length, $\frac{9}{16}$ in.

168. Light yellow glazed steatite scarab inscribed with
cynocephalus ape of Thoth   *Heru hes*, "favoured
one of Horus," and sphinx  Length, $\frac{9}{16}$ in.

169. Dark yellow steatite scarab inscribed with couchant
animal wearing double plumes , winged uræus, and 
hes maät, "favoured one of Maat." Length, $\frac{1}{2}$ in.

170. Yellow paste scarab inscribed on base  *hes Aāh*,
"the favoured one of the Moon-god."
Naucratis. Length, $\frac{7}{16}$ in.

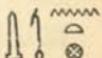
171. Light green glazed steatite scarab inscribed  *neter neb hes*, "favoured of the great god." Fine workmanship.
Length, $\frac{9}{16}$ in.

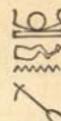
172. Brown glazed steatite scarab inscribed with 
and four wings (?).
Length, $\frac{3}{4}$ in. 

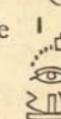
173. Yellow stone plaque or bead, square, and pierced,
inscribed  *Rā-bener(?)-Auset.*
Length, $\frac{9}{16}$ in.

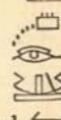
SCARABS, ETC., INSCRIBED WITH DEVICES, EMBLEMS,
MOTTOES, ETC.

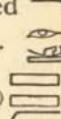
174. Brown glazed flat steatite bead. Obverse 
reverse  Length, $\frac{1}{2}$ in.

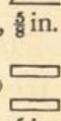
175. Green glazed steatite scarab inscribed on base 
Length, $\frac{9}{16}$ in. 

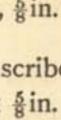
176. Light blue glazed *faïence* oval inscribed

Length, $\frac{9}{16}$ in.

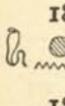
177. Light gray glazed scarab inscribed on base

Length, $\frac{9}{16}$ in.

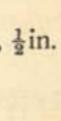
178. Dark brown glazed steatite scarab inscribed

Length, $\frac{3}{4}$ in.

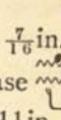
179. Light yellow glazed steatite scarab inscribed

Length, $\frac{5}{8}$ in.

180. Brown glazed steatite scarab inscribed

Length, $\frac{5}{8}$ in.
 *ba* *tā ānχ*.

181. Brown glazed steatite scarab inscribed

Length, $\frac{5}{8}$ in.
 *ba* *tā ānχ*.

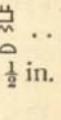
182. Blue composition plaque on which is inscribed

 $\frac{3}{4}$ in. $\times \frac{5}{8}$ in.

183. Lapis-lazuli scarab inscribed

Length, $\frac{1}{2}$ in.

184. Brown steatite scarab inscribed

Length, $\frac{7}{16}$ in.

185. Green glazed steatite scarab inscribed on base

Length, $\frac{11}{16}$ in.
n(?) n(?) ka.

186. Yellow paste scarab inscribed on base

Naucratis. Length, $\frac{9}{16}$ in.

187. Green glazed steatite scarab inscribed

Length, $\frac{1}{2}$ in.
menχet.

188. Stone scarab (broken) inscribed

Length, $\frac{9}{16}$ in.

189. Yellow glazed steatite scarab inscribed
Hui neb (?)

Length, $\frac{7}{8}$ in.



190. Yellow glazed scarab inscribed with winged disk, male figure adoring the god Amen, ram-headed, and wearing , the crown of Upper and Lower Egypt, i.e., of the North and South; above is the sign *men*.

Length, $\frac{7}{8}$ in.

191. Dark yellow glazed scarab inscribed with 1, , *ānx*, on each side of which is an uraeus , 2, double *ut'at* , and 3, *Nefer-ka*.

Length, $\frac{7}{8}$ in.

192. Purple glazed steatite scarab, inscribed with figures of a deity wearing , Amen , Rā , and *neb heb ma Mentu*, "lord of festivals like Mentu" (Rā).

Length, $\frac{7}{8}$ in.

193. Brownish-yellow glazed steatite scarab inscribed with winged beetle, wearing double plumes and two vultures.

Length, $1\frac{1}{4}$ in.



194. Light yellow glazed steatite scarab inscribed with the beetle representing the god Cheperā, and the two uræi Isis and Nephthys.

Length, $1\frac{1}{6}$ in.



195. Yellow glazed steatite scarab inscribed with *ka net nefer*, surrounded by a spiral ornament.

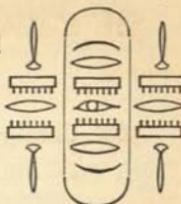
Length, $\frac{9}{16}$ in.



196. Gray glazed steatite scarab inscribed with and , the emblems of royalty and dominion; on the upper part are a fish and an ornament composed of triangles and dots.

Length, $\frac{9}{16}$ in.

197. Green glazed steatite scarab inscribed



Length, $\frac{11}{16}$ in.

198. Light yellow glazed cowroid inscribed on base with emblems of royalty,



Length, $\frac{5}{8}$ in.

199. Brown glazed steatite scarab inscribed with plants, double \tombstone , "life," and a beetle, emblem of Cheperá



Length, $\frac{9}{16}$ in.

200. Gray glazed steatite scarab inscribed on base
These signs represent "power," "good luck,"
and "giver of life," or "may he give life."



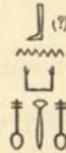
Length, $\frac{3}{4}$ in.

201. Glazed steatite scarab inscribed



Length, $\frac{3}{4}$ in.

202. Steatite scarab, inscribed with \tombstone and ornament composed of \tombstone repeated.



Length, $1\frac{3}{8}$ in.

¹ The broken space represents characters which I cannot read.

203. Green glazed steatite scarab inscribed on base

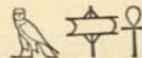
neter neb taiu, "god, lord of the two countries."

Length, 1½ in.

204. Yellow glazed steatite oval. Obverse, the goddess

Ta-urt , and nefer. Reverse, Amen nebt(?)
sānχ-k em nif ānχ.

Length, ½ in.



205. Glazed yellow faience scarab inscribed on base

tā Rā neb (?), "a gift of Rā, the lord"!

Length, 7/16 in.

206. Brown glazed steatite scarab, inscribed t renpit heh Rā Heru, "[May give] Rā and
Horus millions of years of life." Length, ¾ in.



207. Dark blue paste scarab inscribed maāt-en-āb,
"heart of law." Length, 7/16 in.

208. Brown glazed steatite scarab inscribed uraeus
wearing disk Men-nut (?), "the stablisher of
the town" (?), enclosed in a rope border.

Length, ½ in.

209. Gray steatite scarab inscribed with ut'at

Length, ¾ in.

210. Gray glazed steatite scarab inscribed with double

ut'at, and diamond ornament. Length, ½ in.

211. Green glazed steatite square plano-convex plaque
inscribed with maāt, double "Law," nefer, "beautiful,"
and Length, 7/8 in.

212. Green glazed steatite scarab, inscribed nefer,
"good (luck)." Length, ½ in.

213. Light yellow glazed steatite scarab inscribed  suten $\bar{a}n\chi$ nefer, "royal, fair life." Length, $\frac{1}{2}$ in.

214. Light green glazed scarab inscribed 

Length, $\frac{9}{16}$ in.

215. Gray steatite plaque, on which is inscribed  an obelisk, uræus and lotus flower ; on the other side is a fish. Length, $\frac{3}{4}$ in.

216. Green glazed faïence plaque, rounded at one end. On one side is inscribed a sphinx  and  neb $\bar{t}a$ men ; on the other is a fish. Length, $\frac{13}{16}$ in.

217. Gray glazed steatite plaque in the shape of a tablet . On one side is a cynocephalus ape , on the other winged disk , Rā , Amen , hare , and two illegible signs. Length, $\frac{3}{4}$ in.

218. Brownish-gray steatite scarab inscribed with ornament composed of lotus buds, double nefer , beetle , and two uræi . Length, $\frac{3}{4}$ in.

219. Light yellow glazed steatite scarab inscribed with  ka, on each side of which is a hawk  ; disk of the sun  , on each side of which is an ut'at  ; beetle , emblem of the god Cheperā, on each side of which is  kat ; below is  (?). Length, $\frac{3}{4}$ in.

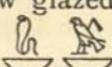
220. Light gray glazed steatite scarab inscribed with apc, holding  nefer in his two forepaws, and wearing on his head  maät, and an unknown sign. Length, $\frac{11}{16}$ in.

221. Brown glazed steatite cowroid, inscribed with the hieroglyphic signs for "stability,"  tet, "life,"  $\bar{a}n\chi$, "gold,"  nub, and "royalty,"  suten.

Found at Ephesus. Length, $\frac{3}{4}$ in.

222. Gray glazed steatite scarab inscribed with the figure of a king seated upon a throne, holding in his right hand  *ānχ*, and in his left a libation vase ; before him is the sceptre .
Length, $\frac{11}{16}$ in.

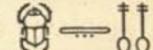
223. Greenish-brown glazed steatite scarab inscribed with the *uat'* sceptre, ; on one side is a figure wearing , on the other is a figure .
Length, $1\frac{3}{16}$ in.

224. Yellow glazed steatite plaque, square, and pierced.
Obverse  *men neb neb*. Reverse partly effaced.
 $1\frac{3}{16}$ in. $\times 1\frac{1}{8}$ in.

225. Light blue glazed steatite scarab inscribed  (?)

Length, $1\frac{1}{8}$ in.

226. Green glazed steatite cowroid inscribed with sign for "goddess" or "lord" 
Tell el-Amarna. Length, $\frac{5}{8}$ in.

227. White glazed steatite scarab inscribed 
Xeper-ta-neferu. Border, a triple line. Length, $\frac{5}{8}$ in.

228. Whitish-yellow steatite scarab inscribed with figure of *Rā* (?) wearing disk, and .
Length, $\frac{3}{4}$ in.

229. Yellow glazed steatite scarab inscribed with figure of Horus , sphinx , and winged uraëus.
Length, $\frac{3}{4}$ in.

230. Yellow glazed steatite scarab inscribed with figure of a man on horseback holding the whip  and crook ; in the background is the figure of a young man.
Length, $\frac{3}{4}$ in.

231. Blue composition scarab inscribed on base 
Rā neb. Length, $\frac{1}{4}$ in.

232. Green glazed steatite scarab inscribed with  *ut'at*,  *χepeρ*, and double  *ānχ*. Length, $\frac{5}{8}$ in.

233. Yellow glazed steatite scarab inscribed, in outline, with the figure of a man wearing a tunic,  *nefer*, "good luck," and  *usr*, "power." Length, $1\frac{1}{16}$ in.

234. Grayish-brown steatite scarab inscribed with two uræi  and kneeling figure  holding a palm branch, emblem of long life, in each hand. Length, $\frac{3}{4}$ in.

235. Green glazed steatite scarab inscribed on base with hieroglyphic characters for "beautiful,"  *nefer*, "divinity"  *ārat*, and "lordship,"  *neb*. Length, $\frac{5}{8}$ in.

236. Greenish-gray steatite scarab inscribed with gryphon,  *ānχ*, "life,"  *Rā*, "Rā," and  *nefer*, "good luck." Length, $\frac{5}{8}$ in.

237. Yellow glazed steatite scarab inscribed  and double spiral ornament. Length, $\frac{5}{8}$ in. 

238. Green glazed steatite scarab inscribed with figure of Horus,  *Heru*, crowns of Upper and Lower Egypt,  *sexet*, and *ut'at*  *ānχ*. Length, $1\frac{9}{16}$ in.

239. Yellow glazed steatite scarab inscribed with *ut'at* , papyrus sceptre,  *uat'*, and crown, , written twice. Length, $1\frac{7}{16}$ in.

240. Gray glazed steatite scarab inscribed on base with two crocodiles  and  *neferu*. Length, $1\frac{1}{8}$ in.

241. Dark green stone square plaque, with sphinx , and  *ānχ hes*. Length, $\frac{3}{4}$ in.

242. Light brown glazed steatite scarab inscribed with sign for "beauty,"  nefer, on each side of which are  hā, two ut'ats , sign for life,  ānχ, and two crowns .

Length, $\frac{3}{4}$ in.

243. White glazed steatite scarab inscribed with obelisk , uræus , and lotus flower  Length, $\frac{5}{8}$ in.

244. Light yellow glazed steatite scarab inscribed with hawk , winged uræus, ape, human figure in adoration, hawk wearing crown , winged uræus, and winged figure.

Length, $\frac{11}{16}$ in.

245. Green glazed Egyptian porcelain scarab inscribed on base  nefer, and cynocephalus ape. Length, $\frac{7}{16}$ in.

246. Yellow glazed steatite bead, in the shape of three scarabs, on which are inscribed two ut'ats , the emblem of "stability,"  tet, and double  neb.

Length, $\frac{9}{16}$ in.

247. Yellow glazed steatite scarab inscribed with cynocephalus ape wearing disk and crescent, and uræus. In front is an obelisk  Length, $\frac{5}{8}$ in.

248. Yellow glazed steatite scarab (broken) inscribed with figure of an animal and  xen (?) hetep.

Length, $\frac{9}{16}$ in.

249. Green glazed steatite scarab inscribed  a nefer xen.

Length, $\frac{1}{2}$ in.

250. Yellowish-green glazed faïence scarab with figure of jackal having his head turned behind him, , , and .

Length, $\frac{1}{2}$ in.

251. Green glazed faïence scaraboid (broken) inscribed   xen (?) Length, $\frac{11}{16}$ in.

252. White glazed steatite scarab inscribed with  and seated figure having  on its head.

Naucratis. Length, $\frac{1}{2}$ in.

253. Dark stone plaque; obverse, figure of a man fighting  ; reverse, man seated, before him flowers.

Length, $1\frac{3}{16}$ in.

254. Light yellow glazed steatite scarab inscribed with the figure of a man adoring Rā .

Length, $\frac{9}{16}$ in.

255. White glazed steatite scarab inscribed    
nefer en nefer neb.

Length, $\frac{5}{8}$ in.

256. White stone scarab inscribed with a growing plant .

Length, $\frac{7}{8}$ in.

257. Gray glazed steatite scarab inscribed with the figure of a man holding a flower to his nose, and four rudely made hieroglyphic characters, two of which are  and .

Length, $\frac{3}{4}$ in.

258. Light yellow glazed steatite animal inscribed with  *ānχ*, and an animal.

Length, $\frac{5}{8}$ in.

259. Light yellow glazed steatite scarab inscribed with sphinx, palm branch, and  *ānχ*, life.

Length, $\frac{3}{4}$ in.

260. Green glazed Egyptian porcelain scarab inscribed  *ānχ*, "life."

Length, $1\frac{3}{16}$ in.

261. Gray glazed steatite scarab inscribed with annular ornaments, two uræi, and  *ānχ*.

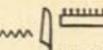
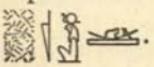
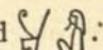
Length, $1\frac{1}{8}$ in.

262. Gray glazed steatite scarab inscribed on base with cynocephalus ape, wearing disk and  *ānχ* "life."

Length, $\frac{1}{2}$ in.

263. White glazed steatite scarab inscribed with hippopotamus  and uræus .

Length, $\frac{3}{4}$ in.

264. Yellow glazed steatite scarab with hawk-headed lion, uræus , and crocodile  Length, $\frac{1}{2}$ in.
265. Yellow glazed steatite scarab inscribed with uræus  and gryphon. Length, $\frac{3}{4}$ in.
266. Light yellow glazed steatite scarab inscribed  uah nefer, and a line ornament. Length, $\frac{3}{4}$ in.
267. Yellow glazed scarab inscribed  en Amen. Length, $\frac{1}{2}$ in.
268. Square lapis-lazuli plaque inscribed with the figure of a man having both arms raised, and a cartouche in which are inscribed illegible hieroglyphics ; above it is  Length, $\frac{1}{2}$ in.
269. Lapis-lazuli oval. Obverse, two upright figures. Reverse,  Length, $\frac{3}{4}$ in.
270. Light yellow steatite scarab inscribed with a crocodile  and ram  Length, $\frac{3}{4}$ in.
271. Bluish-gray stone oval, inscribed with vulture  Length, $\frac{1}{2}$ in.
272. Yellow glazed steatite scarab inscribed with vulture  and  men. Length, $\frac{5}{8}$ in.
273. Light yellow glazed steatite scarab inscribed with a lion  Length, $\frac{9}{16}$ in.
274. Brown glazed steatite scarab inscribed  Length, $\frac{1}{2}$ in.
275. Yellow glazed steatite scarab inscribed with a growing plant  Length, $\frac{5}{8}$ in.
276. Light yellow glazed scarab inscribed with the figure of a man adoring a serpent. Length, $\frac{1}{2}$ in.
277. Green glazed steatite scarab inscribed with a mounted horseman riding over a prostrate foe. Length, $1\frac{1}{4}$ in.

278. Green glazed faience scarab inscribed with figure of a king seated on a throne. Length, $1\frac{1}{4}$ in.
279. Light gray glazed steatite scarab inscribed with a crocodile(?)-headed god holding a flower and two uræi. Length, $\frac{13}{16}$ in.
280. Gray glazed steatite scarab inscribed with crocodile and a king holding a flower. Length, 1 in.
281. Dark brown glazed steatite scarab inscribed with the figure of a man riding upon a lion, and a boy riding a donkey. Length, $\frac{13}{16}$ in.
282. Green glazed steatite scarab inscribed with ornament formed of lines and lotus buds. Length, $\frac{9}{16}$ in.
283. Brownish-yellow glazed steatite scarab inscribed with line ornament. Length, $\frac{3}{4}$ in.
284. Green glazed porcelain scarab inscribed with a bird (eagle?). Length, $1\frac{1}{8}$ in.
285. Brown glazed steatite scarab inscribed with design composed of leaves and spirals. Length, $1\frac{1}{4}$ in.
286. Green glazed porcelain cowroid inscribed with a design formed of lotus buds. Length, $\frac{5}{8}$ in.
287. Light brown glazed steatite scarab inscribed with a design formed of lotus buds. Length, $\frac{7}{16}$ in.
288. Yellow glazed steatite scarab inscribed with a line ornament. Length, $\frac{3}{4}$ in.
289. White glazed steatite scarab inscribed with spiral ornaments. Length, $\frac{11}{16}$ in.
290. White paste scarab inscribed with winged, bearded lion, standing. Naucratis. Length, $\frac{9}{16}$ in.
291. White glazed steatite scarab inscribed with two uræi. Length, $\frac{7}{16}$ in.
292. Yellow glazed steatite scarab inscribed with two uræi and a hawk (?). Length, $\frac{9}{16}$ in.

293. Blue glazed faience scarab inscribed with line ornaments. Length, $\frac{9}{16}$ in.
294. Yellow paste scarab inscribed with illegible sign and figure of a bird (?). Naucratis. Length, $\frac{9}{16}$ in.
295. Yellowish-brown glazed steatite scarab inscribed with annular ornaments. Length, $\frac{13}{16}$ in.
296. Sard scarab, uninscribed. Length, 1 in.
297. Green glass scarab, uninscribed. Roman period. Length, $\frac{11}{16}$ in.
298. Grayish-green stone scaraboid, uninscribed. Length, $\frac{7}{16}$ in.
299. Blue glazed faience scarab, uninscribed. Length, $\frac{3}{8}$ in.
300. Green glazed faience scarab, uninscribed. Length, $\frac{5}{16}$ in.
301. Cobalt-blue faience scarab, uninscribed. Length, $\frac{1}{2}$ in.
302. Dark gray stone scarab, uninscribed, from the breast of a mummy. Length, $1\frac{7}{8}$ in.
303. Green basalt scarab, uninscribed, from the breast of a mummy. Thebes. Length, $1\frac{3}{4}$ in.
304. Brown and green glazed steatite scarab inscribed o $\ddot{\nu}$. From the hand of the mummy of a female. Length, $\frac{5}{8}$ in.
305. Black obsidian scarab, uninscribed, from the bead-work of a mummy. Ahmîm (?). Length, $\frac{3}{4}$ in.
306. Blue glazed faience scarab with outspread wings; from the beadwork covering of a mummy of a late period. The wings are not a pair. Thebes. Width, $5\frac{1}{2}$ in.
307. Blue glazed faience scarab, with outspread wings; from the beadwork covering of a mummy of a late period. The wings are not a pair. Width, $4\frac{1}{2}$ in.

MISCELLANEOUS OBJECTS IN FAÏENCE, ALABASTER,
WOOD, ETC.

308. Painted wooden figure of a hawk  wearing a gilded disk; from the cover of the square cavity in the base of a Ptah-Seker-Äusär figure, in which the mummified heart of a human being was placed. Ahmîm. Length, 5 in.

309. Painted wooden human-headed bird , from a corner of the cover of the square cavity in base of a Ptah-Seker-Äusär figure, in which the mummified heart of a human being was placed. Ahmîm. Height, 2½ in.

310. Bronze axe-head  with rounded cutting edge. Thebes. Length, 4½ in.; width at cutting edge, 3½ in.; width at end where fastened to blade, 4 in.

311. Pair of ivory hands and arms, ornamented with bracelets and lines, and pierced at one end. Thebes. Length, 7½ in.

312. Red terra-cotta bowl filled with dried aromatic herbs, from a tomb at Ahmîm. Diameter, 4½ in.

313. Fine white marble jar  for holding stibium. 2½ in. high.

314. Fine alabaster sepulchral jar with square edge. Thebes. 9½ in. × 4½ in.

315. Fine alabaster jar with rounded edge. Thebes. 7½ in. × 4¾ in.

316. Fine alabaster unguent vase with flat projecting rim. Thebes. 8½ in.

317. Fine alabaster vase with handle .

Thebes. 6½ in. high.

318. Fine alabaster vase with cover. Thebes. 4½ in.

319. Fine alabaster bowl .

Thebes. 7½ in. diameter.

320. Round alabaster table, placed in the tomb to hold vessels of alabaster filled with unguents, preserves of fruit, etc.

Thebes. 13 in. diameter.

All the above alabaster objects were made from the limestone mountains opposite Thebes.

321. Green and black porphyry *kohl* pot; the stick is wanting.

Memphis. 2 $\frac{5}{8}$ in. high.

322. Dark porphyry vase and cover.

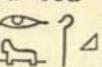
Thebes. 4 in. high.

323. Black diorite bowl .

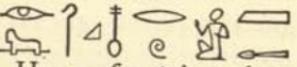
Thebes. 9 $\frac{1}{2}$ in. diameter.

324. Black basalt slab and muller for grinding paint.

Thebes. 6 $\frac{1}{4}$ in. x 3 $\frac{5}{8}$ in.

325. Painted and glazed red terra-cotta jar, with flat projecting rim inscribed  Ausar heq nefer maatxeru, "Osiris, Heq-nefer, triumphant"!

Thebes, XXth dynasty, about B.C. 1200. Height, 5 $\frac{3}{4}$ in.

326. Flat, rounded, calcareous stone box, the cover of which is painted blue and yellow. The two parts of the box have square, pierced projections, and were fastened together by wooden pegs driven through them; the cover is inscribed  Ausar heq-nefer maatxeru, "Osiris, Heq-nefer, triumphant"!

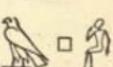
Thebes, XXth dynasty, about B.C. 1200. Diameter, 3 $\frac{7}{8}$ in.

327. Bronze vessel with handle, four feet, and flat projecting rim.

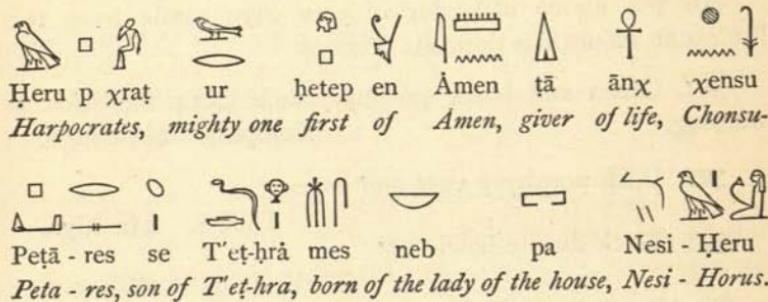
Ahmim, Arabic period. Depth, 2 $\frac{5}{8}$ in.; diameter, 5 in.

328. Oval bronze mirror, gilded on one side. It was originally fixed in a wooden handle, which fell to pieces on exposure to the air. From a tomb of the XXVIth dynasty, about B.C. 550.

Thebes. Greatest diameter, 7 $\frac{7}{16}$ in.; least diameter, 7 in.

329. Bronze figure of the god Harpocrates () Heru p xrat, i.e., "Horus the child") wearing disk, plumes B.C.

 uræus , and curl on the right side of his head. The eyes are inlaid with gold. The base is inscribed :—



That is to say, it was dedicated to Harpocrates by Chonsu-Petā-res, grand-son of Nesi-Horus. This figure is a piece of very fine Egyptian bronze work, and is a good example of the best productions of this class during the XIXth or XXth dynasty.
Thebes. Height, 6½ in.

330. Bronze figure of Isis suckling Horus. She wears horns, disk, and uræus on her head.

Ptolemaic period, about B.C. 200.

Presented by J. W. Clark, M.A.

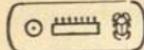
331. Four pieces of blue and yellow glazed faience bead work. The beads were found in the coffins of the Middle Empire, and have been re-strung on modern thread, by modern Egyptian women.
Thebes.

332. Strings of blue, white, and red glazed faience bead-work re-strung on modern thread. The small, rudely made, uninscribed ushabtiu figures tied to them are of a much later period.
Thebes.

333. String of blue, green, red, and yellow faience flat beads, some with serrated edges. Thebes. Length, 12½ in.

334. Necklace of light green and dark blue glazed faience beads.
Thebes.

335. White glazed faience draughtsman. Height, 1 in.

- 336. Fragment of a green glazed faience model of a boomerang, inscribed with the prenomen of Thothmes III.,
 *Rā-men-χepe*, and ornamented with  on each side. Thebes. Length, 6in.

337. Green glazed rectangular faience pendant, pierced with figures of four deities, in hollow-work.

Length, $1\frac{1}{2}$ in. $\times 1\frac{1}{4}$ in.

Presented by Prof. W. Robertson Smith.

338. Blue glazed faience model of a fruit. Length, 1 in.

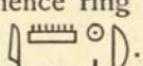
339. White glazed faience ring. Diameter, $\frac{5}{8}$ in.

340. Blue glazed faience ring. Diameter, $1\frac{3}{8}$ in.

341. Fragment of blue glazed faience ring.

Diameter, $\frac{5}{8}$ in.

342. Green glazed faience ring with bezel, in the shape of head of Hathor. Diameter, $\frac{7}{8}$ in.

343. Blue glazed faience ring with bezel, inscribed with the name of Amen-Rā,  . Diameter, $\frac{7}{8}$ in.

344. Three white and green glazed faience *ut'ats* .

Length, $\frac{3}{8}$ in.

345. Green glazed faience  . Length, $1\frac{3}{8}$ in.

346. Four green glazed faience *uat'* sceptres .

Lengths, $2\frac{1}{4}$, 2, $1\frac{7}{8}$, and 1 in.

347. Blue glazed faience uræus  . Height, $\frac{1}{2}$ in.

348. Circular, flat glazed faience bead, on one side of which is a line device.

349. Green glazed faience leaf-shaped pendant.

Length, $1\frac{3}{8}$ in.

350. Green glazed faience *tet*  . Height, $\frac{3}{8}$ in.

351. Green glazed faience figure of Harpocrates.

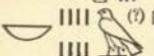
Length, $1\frac{3}{8}$ in.

352. Green glazed faience figure of Isis suckling Horus.
Length, 1 $\frac{1}{2}$ in.

353. Green glazed faience figure of Chnemu, ram-headed.
Height, 1 $\frac{1}{2}$ in.

354. Green glazed faience figure of Ptah-Seker-Osiris.
Height, 1 $\frac{1}{4}$ in.

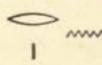
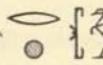
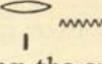
Presented by Prof. W. Robertson Smith.

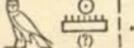
355. Green and black glazed faience pendent figure of Thoth,  ibis-headed, on the base of which is inscribed
 “Lord of Chemennu . . .” Height, $\frac{3}{4}$ in.

356. Green glazed faience pendent hare , emblem of Osiris.
Length, 1 in.

357. Dark blue glazed faience figure of Qebhsennuf, from the beadwork of a mummy.
Height, 3 $\frac{1}{2}$ in.

358. Blue glazed, black striped faience figure of Hāpi, from the beadwork of a mummy.
Height, 2 $\frac{1}{2}$ in.

359. Fragment of a linen bandage from a mummy, inscribed in hieratic with parts of the 113th and 114th chapters of the Book of the Dead. These chapters are entitled respectively  [], “The Chapter of knowing the spirits of Chen,” and  [], “The Chapter of knowing the spirits of Chemennu.” For the hieroglyphic text, see Lepsius, *Todtenbuch*, Bl. XLIII., and Naville, *Das Aegyptische Todtenbuch*, Bl. CXXV.; for translations, see Birch in Bunsen’s *Egypt’s Place in Universal History*, Vol. V., pp. 246, 247, and Pierret, *Le Livre des Morts*, p. 341 ff. This fragment belongs to a mummy of a late period, and was probably inscribed about B.C. 300.
Length, 8 $\frac{1}{2}$ in. x 3 $\frac{1}{2}$ in.

360. Flat, cylindrical paste bead, inscribed on one side
 Diameter, $\frac{1}{2}$ in.

361. Yellow steatite figure of the god Bes wearing plumes. Height, 1 in.

362. Blue glazed paste bead, inscribed .

Length, $\frac{9}{16}$ in.

363. Green glazed faience bead, obverse , reverse , scorpion. Length, $\frac{7}{16}$ in.

364. Yellow steatite figure of the god Shu with hands raised, supporting the disk of the sun. Height, $1\frac{1}{8}$ in.

365. Flat cylindrical paste bead inscribed on one side  χepeɾā neb taui, "Cheperā, lord of the two worlds." Nos. 360-365 are from Naucratis. Diameter, $\frac{1}{2}$ in.

366. Green stone pendent figure of the god Thoueris. Height, $2\frac{1}{2}$ in.

Presented by Prof. W. Robertson Smith.

367. Wax figure of Hāpi. Height, $2\frac{3}{4}$ in.

368. Red glass split ring. Diameter, $\frac{1}{2}$ in.

369. Red jasper buckle  Length, 1 in.

370. Black stone plumes  Length, $1\frac{3}{8}$ in.

371. Mummied snake.

372. Part of an arrow in the head of which is a flat flint, fastened by being inserted in a slit, and bound round with gummed linen. Thebes. Length, $8\frac{3}{4}$ in.

373. Necklace of carnelian, and blue, yellow, and white glazed faience beads, strung on modern thread.

Thebes. Length, $9\frac{7}{8}$ in.

374. Fragment of plaster hand from a coffin, on one of the fingers of which is an imitation ring. Part of the mummy cloth to which it was fastened still adheres to it.

Thebes. Roman period.

375. Upper part of bronze figure of Osiris, wearing crown and plumes, and holding  and  in his hands, which are crossed over the breast. Height, $5\frac{1}{2}$ in.

376. Pendent bronze figure of Osiris, as above; the pedestal on which it stood is wanting.

Roman period. Height, $3\frac{1}{2}$ in.

377. Bronze figure of Osiris, as above.

Roman period. Height, $3\frac{1}{4}$ in.

378. Bronze figure of the god Bes, wearing plumes, with right hand raised. Pedestal wanting.

Roman period. Height, $2\frac{7}{8}$ in.

379. Bronze kneeling figure of a man with both hands raised in adoration. XXVIth dynasty. Height, $1\frac{3}{4}$ in.

380. Bronze figure of the hawk of Horus .

Height, 2 in.

381. Bronze head and neck of ibis, 1\frac{3}{4} in.

382. Green glazed porcelain pendent plaque with *ut'at*, , in relief. $1\frac{1}{4}$ in. \times 1 in.

383. Green glazed porcelain pendent plaque with *ut'at*, , in hollow-work. $\frac{5}{8}$ in.

384. Bronze uræus inlaid with lapis-lazuli and carnelian from the head of a statue. $1\frac{1}{4}$ in.

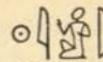
Nos. 382–384 were presented by H. H. Harrod, Esq., of Peterhouse.

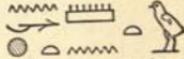
385. Two wooden pillows which were buried with mummies in a tomb. Thebes. Height, 9 in. and $8\frac{1}{4}$ in.

386. Gray granite *ut'at* . Naucratis. Length, $1\frac{1}{8}$ in.

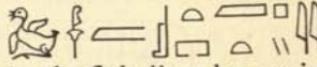
387. Bone pendant, on one side of which is a Coptic saint on horseback spearing a dragon (?). Length, $2\frac{3}{4}$ in.

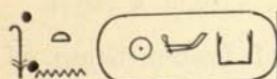
388. Terra-cotta vase, the opening of which has been closed by linen and bitumen. Outside, at nearly equal

intervals, are three impressions of a scarab ; inside are three fruits. Height, $3\frac{3}{4}$ in.

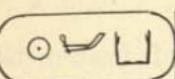
389. Roughly made sycamore wood model of a coffin containing a wooden *ushabti* figure made for  Next-Mentu, and inscribed in hieroglyphics with a version of the 6th chapter of the Book of the Dead.

Thebes. Length of coffin, $11\frac{1}{2}$ in.; height of figure, 8 in.

390. Limestone altar with rectangular hollow, on which are inscribed representations of a number of offerings, fruit, flowers, meat, cakes, etc., made for   *t'a em ãuset maât Pepia*, "Pepia, the flabellum bearer in the seat of law." The flat raised edge is inscribed with two lines of hieroglyphics which contain the usual prayers to Osiris, Anubis, Hathor, and Maât; on the front edge are three lines which read from the middle to the right and left respectively, and on the side edges and the rounded back edge are two lines. The characters are very rudely cut, and the many breaks in the lines make it difficult to give a connected text. On the right hand, at the top, the prenomen and name of Amenophis I., and the name of Åhmes-nefert-åri, are mentioned.



Suten



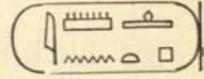
King Ser-ka-Râ,



maâtcheru



se Râ

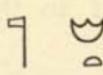


Ämen-hetep

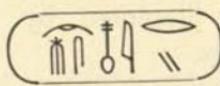
Ämenhetep,



maâtcheru



neter hemt



Äh-mes-nefer-åri



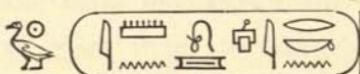
maâtcheru

triumphant, divine spouse, Ähmes-nefert-åri, triumphant.

The inscriptions on the sides mention the names of his sons and daughters.

Early XVIIIth dynasty. $18\frac{1}{2}$ in. $\times 12\frac{3}{4}$ in.

391. Sandstone fragment of irregular shape, inscribed with the fragments of five lines of hieroglyphics, which contain the following cartouches:—



..... *se Rā Āmen meri Uasärken (I.).*



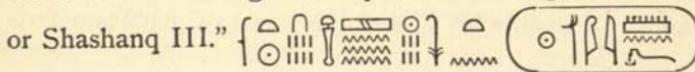
... *Usr-maät Rā setep Āmen se Rā Āmen-meri Šašanq (III.).*



Usr-maät-Rā setep Āmen se-Rā Āmen-meri Uasärken (II.).

14½ in. x 8½ in.

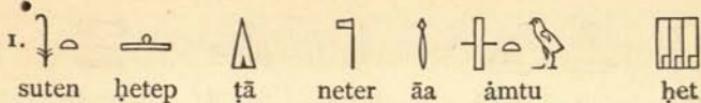
392. Fragment of sandstone stele, of irregular shape, inscribed with the fragments of six mutilated lines of hieroglyphics; it appears to have been written for a scribe, and set up in the "sixth day of the first month of the season of inundation in the eighteenth year of the reign of Osorkon II. or Shashanq III." {



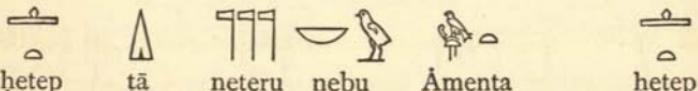
12 in. x 10½ in.

393. Black basalt base of a statue of Psammetichus, of which nothing but parts of the feet remain. This dignitary lived during the reign of Amāsis II., king of Egypt, about B.C. 550. It was found among the ruins of Saïs by Dr. E. D. Clarke,¹ and was presented by him to the Fitzwilliam Museum, Cambridge.

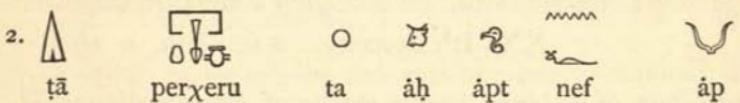
¹ This inscription was published by E. D. Clarke, in his *Travels in various Countries of Europe and Asia*, 3 pts. (printed at Cambridge, Broxbourne, and London respectively), 6 vols., 1810-1823, 4to., vol. 3, p. 218. He also gave an account of it before the Society of Antiquaries, together with a statement of some remarkable views about the meaning of the hieroglyphics. In modern times it has been published, with interlinear translation and transliteration by Prof. Alex. Macalister, in *Proc. Soc. Bibl. Arch.*, 1887, pp. 98-100.



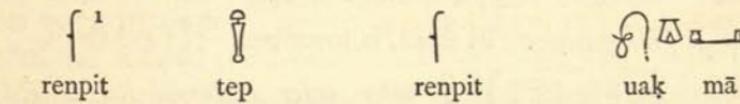
A royal offering may give the god great within the temple of Neith!



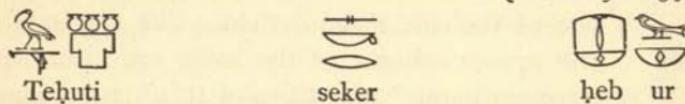
An offering may give the gods all of the underworld! May an offering



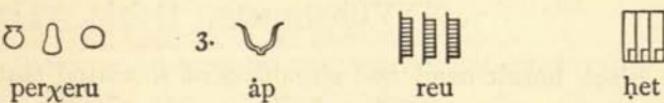
be given, sacrificial meals, cakes, oxen, ducks, to him at the beginning



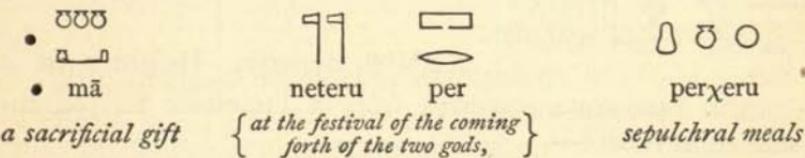
of the year, at the festival of the new year, { at the Uaka festival, a sacrificial gift }



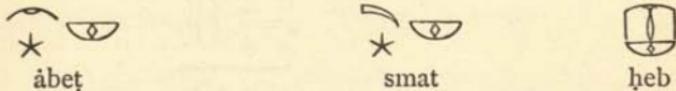
at the festival of Thoth, at the Seker festival, at the great festival,



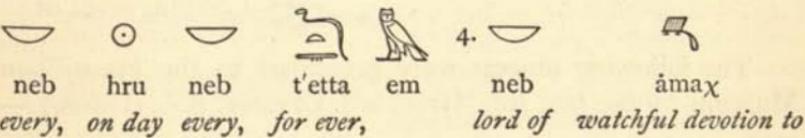
sepulchral meals at the festival of opening the doors of the temple of Neith,



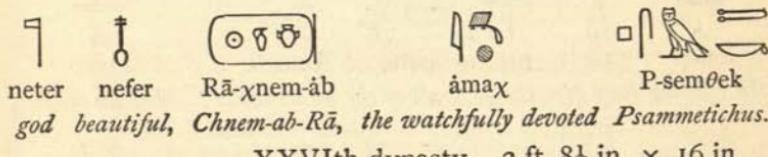
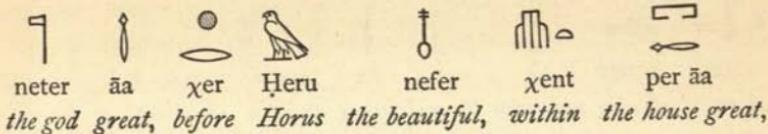
{ at the festival of the coming forth of the two gods, sepulchral meals }



at the festival of the month, at the festival of half month, at festival



¹ For the festivals see Brugsch, *Thesaurus Inscriptionum Ægyptiacarum*, page 242.



XXVIth dynasty. 2 ft. 8½ in. x 16 in.

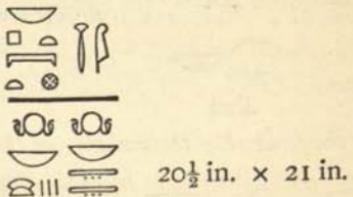
394. Part of a black basalt statue of Psammetichus II., King of Egypt, about B.C. 596. On the band of his garment, in front, is inscribed "Beautiful god, Nefer-áb-Rā, son of the sun, Psammetichus, like the sun." On the square column, at the back, are inscribed the "banner name" and titles of this king :—menx (?) ab suten net us.

XXVIth dynasty. Height, 20½ in.

395. Black basalt head and shoulders of a seated statue, upon which is inscribed "menx (?) ab suten net us".

XXVIth dynasty. Height, 14 in.

396. Sandstone fragment from a Ptolemaic temple, inscribed in relief :—



The following objects were presented to the Fitzwilliam Museum by the late Rev. Greville J. Chester, B.A. (Oxon.) :—

397. Mummied cat, seated.

Beni Hasân. XXVIth dynasty. Height, 9½ in.

398. Brown and gray porphyry pot for *kohl*.

Thebes. Height, $\frac{7}{8}$ in.

399. Bronze case for holding small mummied serpent.

Lower Egypt. $2\frac{1}{4}$ in. $\times 1\frac{1}{6}$ in. $\times \frac{7}{8}$ in.

400. Bronze spear head. Kurnah. $3\frac{5}{8}$ in.

401. Two bronze fragments of some instrument.

Thebes.

402. Hæmatite weight. Karnak. $1\frac{3}{8}$ in.

403. Thirteen glazed faience roundels, ornamented with rosettes, for inlaying in walls.

From the palace of Rameses II. at Tell el-Yahûdîyyâh.

404. Glazed faience paint holder, with two holes, in the form of a cartouche . Sakkârah. Length, $2\frac{3}{8}$ in.

405. Square calcareous stone mould for making figures of the *bennu* bird .

$3\frac{1}{2}$ in.

406. Red terra-cotta vase. Gîzeh. $2\frac{1}{8}$ in. high.

407. Glazed faience vase. Sakkârah. 2 in. high.

408. Cobalt-blue glazed faience fragment, with annular ornament. Tell el-Amarna. $2\frac{1}{2}$ in. $\times 1\frac{5}{8}$ in.

409. Green glazed faience draughtsman.

Thebes. Height, $\frac{3}{4}$ in.

410. Green stone object (disk of sun?).

Thebes. Diameter, $\frac{3}{4}$ in.

411. Fourteen blue, green, yellow, and red glazed faience pendants, fruits, &c. Tell el-Amarna.

412. Blue glazed faience left eye .

Tell el-Amarna. Length, $1\frac{1}{2}$ in.

413. Blue glazed faience pendent Hathor head.

Tell el-Amarna. Length, $\frac{1}{2}$ in.

414. Green glazed faience *ut'at* .

Tell el-Amarna. Length, $\frac{5}{8}$ in.

415. Five blue glazed faience scarabs, uninscribed.

Tell el-Amarna. Length, $\frac{5}{16}$ in. to $\frac{7}{16}$ in.

416. Blue glazed faience scarab, inscribed  ἀνχ.

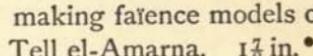
Tell el-Amarna. Length, $\frac{3}{8}$ in.

417. Blue glazed faience bezel of a ring, inscribed 

Tell el-Amarna. Length, $\frac{3}{4}$ in. 

418. Fruit of the dūm palm, placed with a mummy in a tomb. Length, 2 in.

419. Three imitation dates, placed with a mummy in a tomb. Kurnah.

420. Red terra-cotta mould for making faience models of bunches of grapes. Tell el-Amarna. $1\frac{7}{8}$ in. 

421. Leather shoe for right foot.

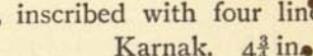
Thebes. Length, $7\frac{1}{4}$ in.

422. Three shell split rings  Thebes, $1\frac{1}{3}$, $1\frac{1}{10}$, $\frac{5}{8}$ in.

423. Two carnelian split rings. Thebes, $\frac{1}{2}$, $\frac{7}{10}$ in.

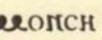
424. Phœnician glass bottle. Ahmîm. Height, $2\frac{7}{8}$ in.

425. Red terra-cotta ostrakon, inscribed with seven lines of Greek Karnak. $5\frac{1}{8}$ in.

426. Red terra-cotta ostrakon, inscribed with four lines of Demotic. Karnak. $4\frac{3}{4}$ in. 

427. Red terra-cotta ostrakon, inscribed with three lines of Demotic. Karnak. $3\frac{3}{4}$ in.

428. Red terra-cotta ostrakon, inscribed with five lines of Coptic. Karnak. $3\frac{3}{4}$ in.

λελοτ̄  οντ̄ 
 πετεεειωφιεεις
 στροσλελοτ̄ (?) 
 πιχε ιc π (?) & (?) πλεεοτ̄
 λελοτ̄ 

429. Iron key with fragment of linen cord attached.
Thebes. Length, 5 in.
430. Bronze key. Thebes. Length, 1 $\frac{7}{8}$ in.
431. Grotesque terra-cotta head.
Menshiyeh. Length, $\frac{5}{8}$ in.
432. Upper part of terra-cotta figure of a female.
Fayyûm. Height, 2 $\frac{5}{8}$ in.
433. Bronze key ring. Diameter, $\frac{3}{4}$ in.
434. Pendent bronze Coptic cross.
Abûsîr, near Sakkârah. Length, 1 $\frac{1}{4}$ in.
435. Bronze Coptic lamp, with cross on the handle, and cover in the form of a shell. Length, 3 $\frac{3}{8}$ in.
436. Glass Coptic cross. Medinet Habû. Length, $\frac{3}{4}$ in.
437. Glass Thouveris. Ahmîm. Height, 1 in.
438. Two glass roundels for inlaying. Arabic period.
Ahmîm. Diameter, $\frac{1}{2}$ in.
439. Black glass bracelet. Arabic period.
Upper Egypt. Diameter, 3 $\frac{1}{8}$ in.
440. Black glass bracelet. Arabic period.
Upper Egypt. Diameter, 2 $\frac{5}{8}$ in.
441. Five fragments of variegated glass beads. Ahmîm.
442. Fragment of Egyptian fishing net. Ahmîm.
443. Red terra-cotta vase, in the shape of a pomegranate. To fill this vessel it was necessary to invert it, and to pour the liquid down the funnel which runs into its interior. On the side is a grotesque mask, the mouth of which forms the opening through which the liquid was poured out.
Height, 4 in.
444. Red terra-cotta two-handled bottle, neck wanting, on one side of which is a figure of Mâr Ménas and two camels' heads; on the other side is a cross, etc.
Alexandria. Height, 2 $\frac{5}{8}$ in.
445. Yellow terra-cotta two-handled bottle, on one side of which is a figure of Mâr Ménas and two camels' heads; on the other, enclosed in a palm-leaf border, is inscribed
ΑΓΙΟΥ ΜΗΝΑ ΕΥΛΟΓ. Alexandria. Height, 3 $\frac{1}{4}$ in.

446. Light terra-cotta two-handled bottle, on one side of which is a figure of Mâr Ménas and two camels' heads; on the other, enclosed in a palm-leaf border, is inscribed
ΕΥΛΟΓΙΑ ΤΟΥ ΑΓΙΟΥ ΜΗΝΑΣ.

Alexandria. Height, $3\frac{1}{2}$ in.

447. Green glazed porcelain bead inscribed  .
 Green glazed porcelain bead hollow worked.

448. String of fifteen amber beads.

449. String of carnelian and amethyst beads.

450. String of carnelian beads. Abydos.

451. String of carnelian beads. Ahmîm.

452. String of hæmatite beads.

453. Necklace of black terra-cotta, and green and red glazed porcelain beads.

454. Necklace of small blue and black glass beads.

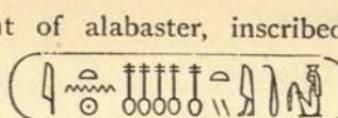
455. Six strings of green and yellow, blue and yellow glass, garnet, black clay, and other beads.

456. String of amulets, consisting of mother-of-emerald, carnelian, and faience figures of Horus, carnelian , steatite , and faience figures of gods.

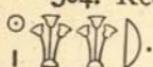
457. Yellow glazed steatite scarab, inscribed on base
 
se Rā Ap̄ep āny sa.  $\frac{1}{2}$ in.

458. Blue glazed faience cowroid inscribed on base
  *nefer* "good luck." $\frac{1}{2}$ in.

459. Thirty-three glazed faience beads, bezels of rings, disks, fruits, etc., etc., in green, blue, violet, yellow, and red glazed faience. Tell el-Amarna.

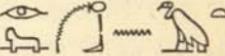
460. Fragment of alabaster, inscribed  suten hemt urt
mert-f neb Aten neferu Nefert-ith, "Royal wife, mighty lady, loving him, the lady of Nefert-ith, the beauties of the disk." Nefert-ith was the wife of Amenophis IV., King of Egypt, B.C. 1500. $4\frac{1}{2}$ in. $\times 3\frac{1}{2}$ in.
461. Three bronze plates from a coat of armour. Length, $1\frac{3}{4}$ in.
462. Portion of an arrow with flint head. Length, 9 in.
463. Blue and white glass heart, fragment of a ring, flower, and oval object. From Tell el-Amarna.
464. Wooden ring from a mummy. Diameter, $1\frac{5}{8}$ in.
465. Two stone objects in the shape of almonds. Length, $1\frac{1}{2}$ in.
466. Wooden object in the shape of the beak of a duck(?). Length, $3\frac{1}{4}$ in.
467. Wooden model of a date. Length, 2 in.
468. Alabaster peg (?). Length, $2\frac{1}{4}$ in.
469. Hæmatite pillow, uninscribed. Length, $1\frac{1}{2}$ in.
470. Hæmatite  Length, $1\frac{1}{8}$ in.
471. Stone heart. Length, $1\frac{1}{4}$ in.
472. Stone menat. Length, $1\frac{1}{4}$ in.
473. Basalt fingers. Length, $3\frac{3}{4}$ in.
474. Gray granite *ut'at*, pierced, to be worn as a pendant. Length, $1\frac{3}{8}$ in.
475. Three stone and shell split rings. Diameters, $1\frac{1}{4}$ in., $\frac{7}{8}$ in., $\frac{1}{2}$ in.
476. Three red glass objects. Diameters, $\frac{7}{8}$ in., $\frac{7}{8}$ in., $\frac{5}{8}$ in.
477. Stone  Length, $1\frac{3}{8}$ in.

478. Stone fingers. Length, 1 in.
479. Steatite Thoueris. Length, $\frac{5}{8}$ in.
480. Carnelian Thoueris. Length, $\frac{3}{4}$ in.
481. Fragment of painted *cartonnage* of a mummy, Anubis seated on a tomb  Length, $1\frac{3}{4}$ in. $\times \frac{1}{2}$ in.
482. Steatite stamp, on base two crocodiles  Diameter, $\frac{1}{2}$ in.
483. Bronze spatula. Tell el-Amarna. Length, $4\frac{3}{4}$ in.
484. Upper part of pendent male figure. Length, $1\frac{1}{8}$ in.
485. Clay seal from a roll of papyrus. Diameter, 1 in.
486. Black basalt rectangular slab and muller for grinding paint; the hollow in the slab is in the form of a cartouche. $3\frac{3}{4}$ in. $\times 2\frac{5}{8}$ in.
487. Rectangular stone slab for grinding paint. $1\frac{3}{4}$ in. $\times 1\frac{1}{8}$ in.
488. Veined marble jar. From Abydos. Height, $2\frac{1}{4}$ in.
489. Alabaster jar with two handles. From Abydos. Height, $2\frac{5}{8}$ in.
490. Black basalt jar with two handles. From Abydos. Height, $2\frac{5}{8}$ in.
491. Diorite jar for holding stibium. Height, $1\frac{3}{4}$ in.
492. Blackish-green, glazed faience jar for holding stibium. Height, $2\frac{1}{8}$ in.
493. White calcareous stone head of a spindle. Tell el-Amarna. Diameter, $2\frac{3}{4}$ in.
494. White calcareous stone mould for making faience figures of the god Mesthā or Amset. $3\frac{3}{4}$ in. $\times 1\frac{1}{2}$ in.
495. White calcareous stone mould for making faience figures of a bird. 2 in. $\times 2$ in.
496. Red terra-cotta mould for making faience figures of the god Bes. $2\frac{7}{8}$ in. $\times 2$ in.

- 497. Red terra-cotta mould for making faience figures of the god Bes.
Length, 1 in.
- 498. Red terra-cotta mould for making faience figures of a seated deity.
Length, 1 in.
- 499. Red terra-cotta mould for making faience figures of a god.
Length, $2\frac{1}{8}$ in.
- 500. Red terra-cotta mould for making faience figures of .
 $1\frac{5}{8}$ in. $\times 1\frac{3}{8}$ in.
- 501. Red terra-cotta mould for making faience figures of the god Sebek.
Length, $1\frac{3}{8}$ in.
- 502. Red terra-cotta mould for making a bunch of grapes.
Length, $1\frac{1}{4}$ in.
- 503. Red terra-cotta mould for a bezel of a ring, inscribed with a lotus flower and two buds.
Length, $1\frac{3}{8}$ in.
- 504. Red terra-cotta mould for the bezel of a ring 

Length, $1\frac{1}{8}$ in.
- 505. Red terra-cotta mould for a semicircular object.
 $1\frac{3}{4}$ in. $\times 1\frac{3}{8}$ in.
- 506-515. Ten Greek ostraka.
- 516, 517. Two Demotic ostraka.
- 518. Three fragments of Egyptian glass vases, two glass pendants, a glass bead, circular glass object, and part of brown and white glass jar (?).
- 519. Red terra-cotta reel painted black. Length, $2\frac{3}{8}$ in.
- 520. Rectangular wooden stamp, inscribed **AY**.
 $2\frac{1}{4}$ in. $\times 1\frac{3}{8}$ in.
- 521. Circular wooden stamp, inscribed **BOYLIE**.
Diameter, $2\frac{3}{8}$ in.
- 522. Bronze pin, one end in the shape of a spoon.
Length, $4\frac{1}{2}$ in.
- 523. Stone pin, one end in the shape of a spoon.
Length, $4\frac{3}{4}$ in.

524. Wooden tablet, inscribed in Greek and Demotic, for attaching to a mummy. Length, 3 in.
525. Reed or papyrus sandal. Length, $12\frac{1}{2}$ in.
526. Red terra-cotta saucer, painted with three fishes. Diameter, $7\frac{3}{4}$ in.
527. Two terra-cotta saucers. Diameter, $2\frac{1}{2}$ in.
528. Terra-cotta painted vase, with two handles. Height, $2\frac{1}{2}$ in.
529. Terra-cotta lamp, the upper part in the shape of a frog. Length, 3 in.
530. Fragment of a blue glazed faience head-dress. Length, $3\frac{1}{2}$ in.
531. Cobalt-blue glazed fragment, with annular ornaments. $2\frac{1}{4}$ in. \times 2 in.
532. Green glazed faience *ut'at*. Length, $1\frac{7}{8}$ in.
533. Green glazed faience *ut'at*. Length, $1\frac{5}{8}$ in.
534. Green glazed faience papyrus sceptre. Length, $2\frac{1}{8}$ in.
535. Green glazed faience papyrus sceptre. Length, $1\frac{3}{4}$ in.
536. Green glazed faience Thoth. Length, $1\frac{5}{8}$ in.
537. Green glazed faience Anubis. Length, $1\frac{1}{4}$ in.
- 538, 539. Two green glazed figures of Bes. Length, $\frac{1}{2}$ in.
540. Green glazed faience uræus. Length, $1\frac{1}{4}$ in.
541. Green glazed faience Shu. Length, $1\frac{1}{4}$ in.
542. Green glazed faience buckle  Length, $1\frac{3}{8}$ in.
543. Green glazed faience buckle  Length, $\frac{3}{4}$ in.
544. Green glazed faience *teshert* crown  Length, $\frac{7}{8}$ in.

545. Green glazed faience figure of a woman seated.
Length, $\frac{7}{8}$ in.
546. Blue glazed faience bezel of ring inscribed .
Length, $\frac{5}{8}$ in.
547. Blue glazed faience bezel of ring inscribed Ra heh nub. Tell el-Amarna.
Length, $\frac{3}{4}$ in.
548. Blue glazed faience bezel of a ring inscribed Rā-χepeperu-neb. Tell el-Amarna.
Length, $\frac{3}{4}$ in.
549. Blue glazed faience fruit.
Length, $\frac{7}{8}$ in.
550. Cobalt-blue glazed faience bezel of ring, inscribed Rā-ānχ-χepeperu.
Length, $\frac{3}{4}$ in.
551. Green basalt pendant in the shape of a bird. From Abydos.
 $3\frac{1}{2}$ in. \times 3 in.
552. Green basalt pendant in the shape of a fish. From Meshaih.
 $4\frac{3}{4}$ in. \times $2\frac{7}{8}$ in.
553. Green basalt pendant, in the shape of a sheep (?). From Abydos.
 $5\frac{1}{4}$ in. \times 4 in.
554. Green basalt diamond-shaped object. From Abydos.
 $10\frac{3}{4}$ in. \times $3\frac{3}{4}$ in.
555. Light blue glazed faience ushabti figure made for Pa-tā-mehtet, a divine father of Amen-Rā. The inscription reads: Abydos. Height, $4\frac{3}{4}$ in.
556. Green glazed faience ushabti figure for Ausar Uah-ab-Rā mes en Nes-nub-theth (?), "Osiris, Uah-ab-Rā, born of Nes-nub-theth" (?).
Height, $6\frac{1}{4}$ in.
557. Green glazed faience ushabti figure for Amāsis, son of Hetep-Bast. The inscription reads: Height, $4\frac{1}{2}$ in.

- 558, 559. Two blue glazed faience *ushabti* figures, uninscribed. From Abydos. Height, 5 in.
560. Green glazed faience *ushabti* figure, uninscribed. Height, $2\frac{1}{2}$ in.
561. Wooden *ushabti* figure, inscribed  "Osiris, priest of Mut, Amen-hetep." Height, $7\frac{1}{2}$ in.
562. Wooden *ushabti* figure, uninscribed. Height, 5 in.
563. Wooden *ushabti* figure. Late Roman period (?). Height, $6\frac{1}{4}$ in.
564. Bone covering for the corner of a box, with leaves and fruit in relief. Graeco-Roman period. Height, $3\frac{1}{8}$ in.
565. Bone doll (?). Height, $2\frac{7}{8}$ in.
566. Two bone spindle heads with annular ornaments. Diameter, 1 in. and $\frac{7}{8}$ in.
567. Bone spindle head. Diameter, $\frac{5}{8}$ in.
568. Bone spindle head, inlaid in red with figures of birds on the wing. Diameter, $\frac{3}{4}$ in.
569. Wooden spindle head with annular ornaments. Diameter, $1\frac{1}{8}$ in.
570. Bronze tweezers for the hair. Length, $2\frac{3}{4}$ in.
571. Bronze tweezers for the hair. Length, $1\frac{5}{8}$ in.
572. Bronze *kohl* stick. Length, $6\frac{1}{2}$ in.
573. Bronze *kohl* stick. Length, 6 in.
574. Bronze *kohl* stick. Length, 5 in.
575. Bronze pin (?). Length, $4\frac{3}{4}$ in.
576. Bronze needle. Length, $4\frac{1}{2}$ in.
577. Bronze bodkin. Length, $6\frac{1}{4}$ in.

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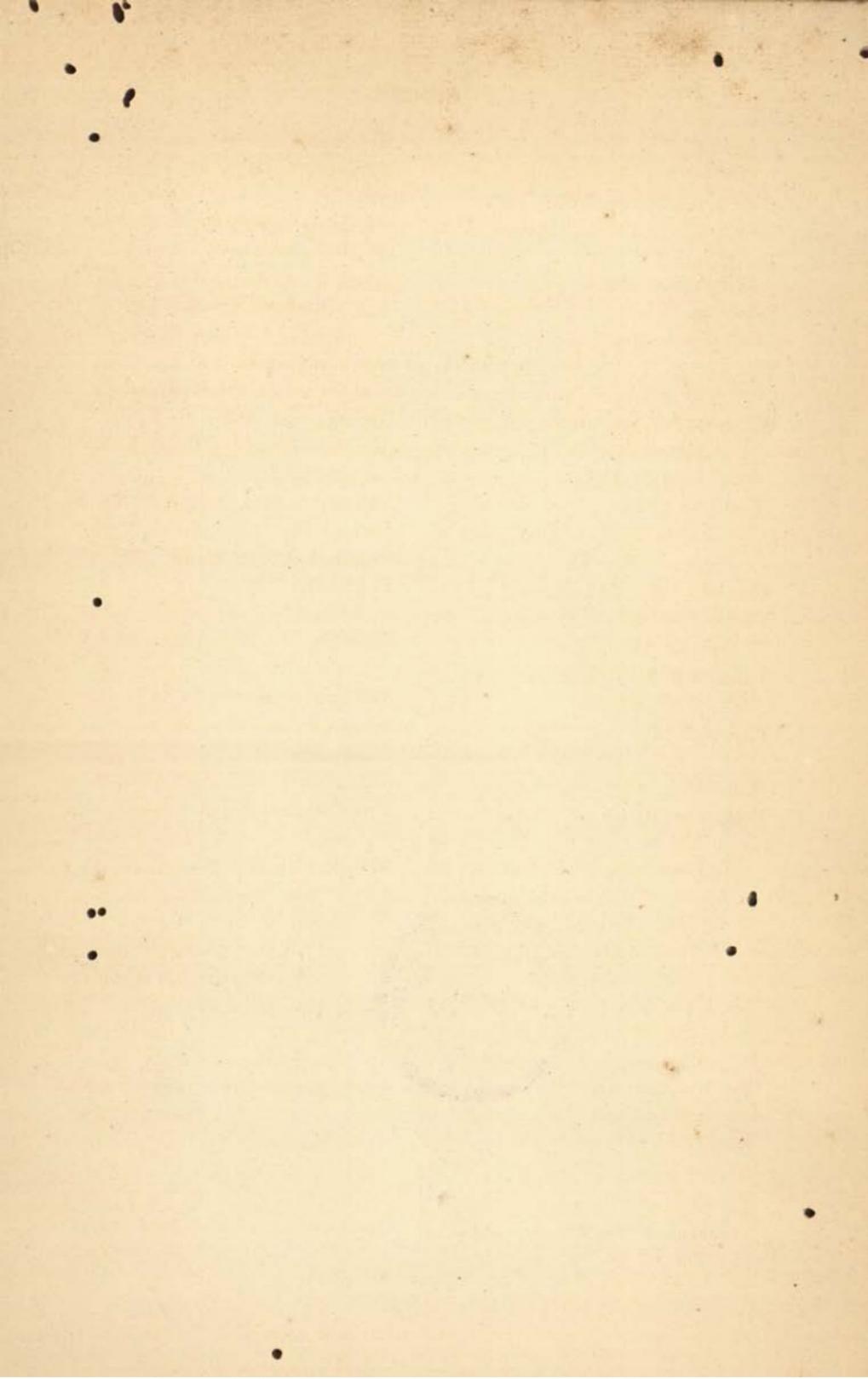
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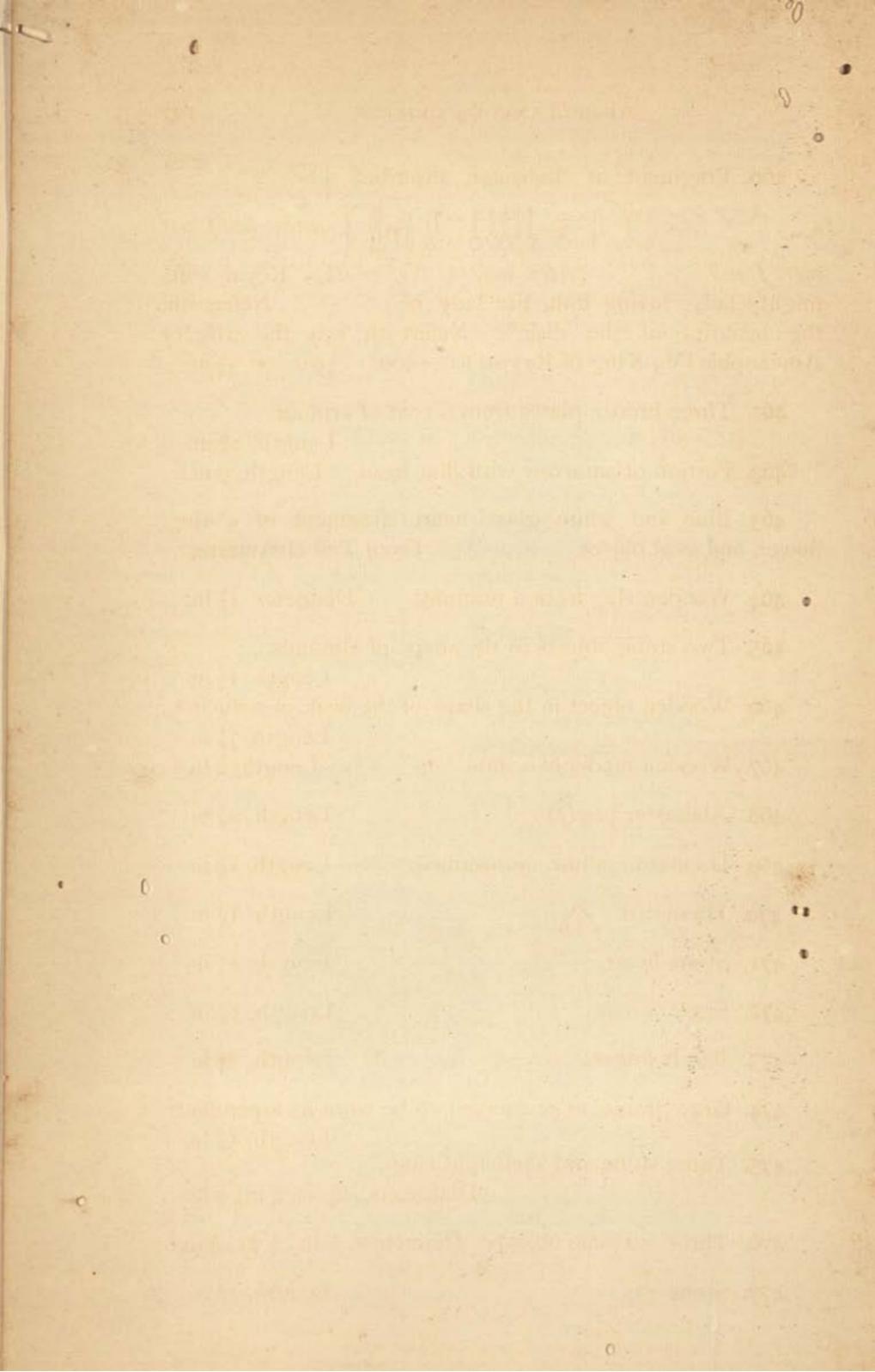
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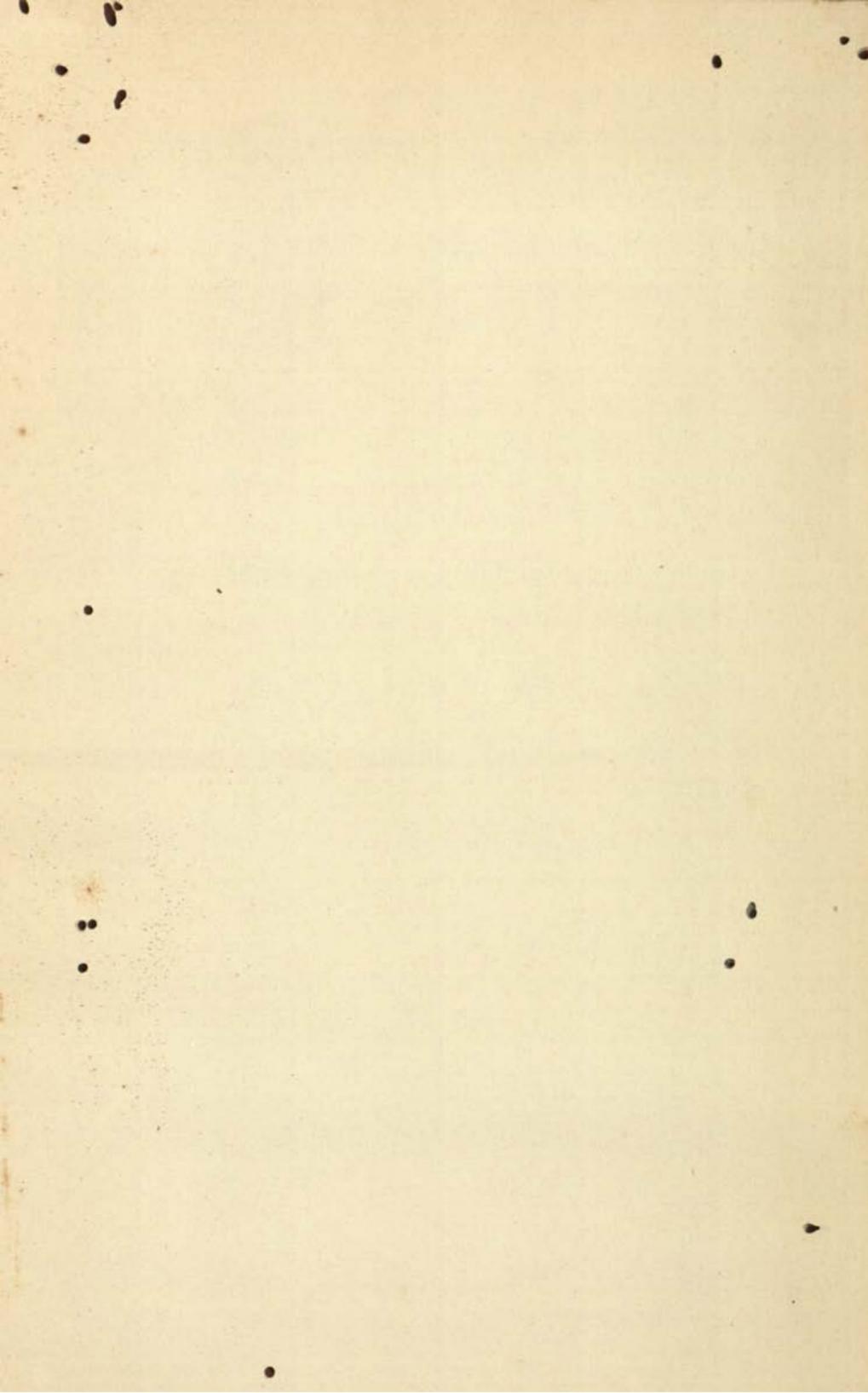
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